

THE  
CONFESSIONS

OF  
S. AUGUSTINE

BISHOP OF HIPPO  
and D. of the Church.

*Translated into English by*  
S. I. M.

The second Edition.



Printed at Paris.

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M. DC. XXXVIII.



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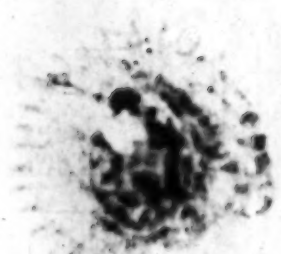
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# TO THE READER.



HE generally knowne and acknowledged worth of this excellent peece, where the utmost sharpenesse of witt and fervour of spirit and depth of humility are so admirably wovven together, will saue me the labour of saying any thing in commendations of the following worke. Or rather, the disorderd stroakes of so rude a pen as mine, scratcht upon the frōtispice, would more likely send away then invite men to take a view of the building behind it. Yet what I haue caused to be done in this edition of the translation of sanct Augustines Confessions, obligeth me to addresse a word of aduertisement to the Reader before he fall upon the maine worke: Least in ling here some what that in the first was no small part of the booke, both in bulke and substance, he may imagine I thrust inuiously my sickle into an others hauesst. It is true, the Preface to the Reader and the marginall notes

Syn. 2

To the Reader.

that so much adorned the first edition, are here left out: which nothing should haue made me consent vnto, but the seeing plainly I should otherwise faile of what in this I aymed att. Vpon my owne experience, and others acknowledging the like, I was perswaded that no booke (after those of holy writt) was so fitt as this to thawe the ice that in these frosty times of deuotion besieged most mens heartes: And therefore none so fitt to be in euery mans hand and bosome. Surely his breast must be not onely cold, but dead to all good, that kindleth not when such a fire as this, is brought into it. And oftentimes a good disposition in the heart, begetteth a right vnderstanding in the braine. So that I conceived this booke would haue an influence into the iudgement as well as serue to inflame the will. which strengthened me in my desire to haue all men frequently conuersant with it. Now the bulke it was growne vnto by the Translators worthy additions, made the booke fitter for a library then a pocket. Which weighed with me to putt it to the presse againe, in imitation of the Latin originall att Colen and Anwerpe, containing nothing but the singla text; that so it might come to be of a cist vncumber some to the niceit hand. Which yet I should not haue presumed to sett att liberty, without the translators leaue and approbation. His copy is exactly followed (as farre as

## To the Reader.

the Printers diligence can make good ) according to his owne edition in the yeare 1620. Vnto which, by the way, I must do the right to say I haue not in any language mett with a more iudicious and weighty translation : which will appeare the more excellent to those that are acquainted with the depth and difficulty of saint Augustines expressions: with whom it is vsuall, from the greatest lownesse (especially when he speaketh of himselfe) to soare on a suddaine to the highest pitch that euer Eagle flew : so making good his owne precept, that who will erect a high and magnificēt building, must seeke the foundation as deepe. But his raising himselfe out of the reach of vulgar winges, and his stiffenesse to yield unto others maistry. hath in steed of weakening the sense in this deserving persons rendering it, made him consult so closely and earnestly with the saint, that he seemeth to haue lighted his torch att his fire, and so be fall of his spirit, and to speake in the best and most significant English, what and how he would haue done, had he understood our language. This is the advantage of noble soules, that those difficulties raise them higher, which would master and ouerwhelme lesse active ones. But lett me take heed least before I am aware I cause not that inconue-

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To the Reader.

nience by an ill discourse, which I would re-  
medy by leaving out a good one. Reader you  
now see my intent and councill in this edi-  
tion. How reasonable, I leave to your  
iudgement.



I  
THE  
CONFESSIONS  
OF UNIV.  
LIB.  
CAMB.  
S. AVGVSTINE.  
THE FIRST BOOKE.

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*He is kindled with the desire of  
praying God.*

CHAP. I.

**G**REAT art thou, O Lord, and  
greatly worthy to be prayed.  
great is thy power, and of thy  
wisdom there is no end. And  
Man, who is a part of that  
which thou hast created, desireth to prayse  
thee; this Man, who carryeth his mortality  
about him; who carryeth the testimony of  
his sinne; and the testimony of this, that  
• *Thou dost resist the proud.* And yet Man,

A



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this part of that which thou hast created, desires to prayse thee; for thou hast stirred him vp that he may take pleasure in praying thee: *Because thou hast created vs for thy selfe, and our hart is Enquies, till it may repose in thee.*

Graunt, O God, that I may know and vnderstand, whether of these two thinges be first, To call vpon thee, or to prayse thee; and whether it be first, To know thee, or to call vpon thee. But yet, who calleth vpon thee, if already he know thee not? For he that doth not know thee, may call vpon somewhat els, instead of thee. Or rather, art thou perhaps called vpon, to the end that thou mayst be knowne? *But how shall they call vpon him, in whom they haue not beleeued; or how shall they beleene, without a preacher? And they shall prayse the Lord that seek him;* for they that seeke him, shall find him; and they that find him, shall prayse him. I will seeke thee, O Lord, calling vpon thee; and I will call vpon thee, beleeuing in thee; for thou hast beene preached vnto vs. My fayth, O God, which thou hast giuen me, & with which thou hast inspired me, by the humanity of thy Sonne, and by the ministry of thy Preacher, doth call vpon thee.



## THE I. BOOKE.

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*He inuoketh, and beseecheth God to  
come into him.*

## CHAP. II.

**A**N D how shall I call vpon, or inuoke my God; my Lord, and my God. Because when I inuoke him, I call him into my selfe; and what *place* is there in me, that so my God may come into me; God, who made heauen, and earth. Is it so, O Lord my God, as that there is any thing in me which containeth thee? Or rather, do the Heauen and earth which thou hast made, and in which thou hast made me, containe thee? Or els, because whatsoever *is*, could not *be* without thee, is it therefore true, that whatsoever *is*, conteyneth thee? Since therefore I also *am* somewhat; why doe I desire that thou mayst come into me, who should not *be* at all, vnles thou *were* already, in me? For I am not now in hell, and yet thou art euen there: *For although I should descended into hell, there thou art present.* I should not therefore *be*, O God, who could haue no *Being* at all, vnles thou *were* in me; or rather I should not *be* at all, vnles I *were* in thee; *Of whome, all things; by whome, all things; in-whome all things.* Euen so it is, O Lord, euen so. Why do I inuoke thee, since I am in thee; or from whence canst

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thou come into me. For whither shall I go  
out of heauen & earth; that from thence my  
God may come into me; he who hath sayd;  
*Heauen and earth do I fill.*

*God is alleuery where, and not conteyned, by  
parts by his creatures.*

CHAP. III.

**D**O therfore Heauen and Earth con-  
teyne thee, because thou fillest them;  
or doest thou fill them so, as that there is  
still an ouerplus of thee, because they are  
not able to comprehend thee? And into  
what doest thou powre, whatsoeuer of thee  
doth remayne, after heauen & earth is filled?  
Hast not thou need to be conteyned by  
somewhat, thou who conteynest all things;  
because those thinges which thou fillest, by  
thy conteyning them, thou fillest. For those  
vessells which are full of thee, doe not giue  
any stability to thee; nor, if they be broken,  
art thou powred out. When thou art powred  
out vpon vs, thou art not abased but thou  
doest rayse vs, neither art thou scattered, but  
thou doest gather vs vp, and thou who fillest  
all things, doest fill them all, with all thy very  
selfe. Or because all thinges cannot con-  
teyne all of thee, doe they conteyne a part;  
and doe all thinges conteyne the same part  
together, or seuerall thinges, seuerall parts;

## THE I. BOOKE.

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and great things greater, & lesse lesser? Is therefore any part of thee, greater, and any other, lesser; or els art thou all euery where, and so nothing doth conteine thee all?

*He admireth the Unspeakable Attributes of God.*

### CHAP. I V.

**W**HAT art thou therefore, O my God? What art thou, but the Lord God? For who is Lord besides our Lord, or who is God besides our God? O thou supreme, most powerfull, most mercifull, most iust, most secret, most present, most beautiful, most mighty; most constant, and incomprehensible; immutable, and yet changing all thinges; neuer new, and neuer old, yet renewing all thinges, and drawing such as are proud, into decay, though they marke it not. Euer in action, and euer quiet; heaping vp, yet needing nothing; vphoulding, filling, and protecting, creating, nourishing, and perfecting all things.

Thou louest, and yet thou art not transported; Thou art ieaious, yet thou art void of feare; Thou doest repent, yet thou art free from sorrow; Thou art angry, without being vnquiet; Thou doest chāg thy woikes, without changing thy decrees; Thou takest what thou findest, yet didst thou neuer loose

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any thing ; Thou art neuer poore , and yet thou art glad of gaine ; neuer couetous , & yet thou exactest vsury at our hands. By our supererogation thou becomest our debtour , yet who hath any thing but of thy gift ? Thou payest debts , yet owest nothing ; Thou forgiuest debts , yet loofest nothing. And what shall we say , O my God , my life , my holy deare delight ; or what can any man say , when he speaketh of thee ? And woe be to them who are silent in thy prayse , for euen they who speake most therof , may be accounted , to be but euen dumbe.

*He aspires to be vnited with God.*

CHAP. V.

**W**H O , O Lord , will grant , that I may repose in thee ? Who wil grant , that thou mayst enter into my hart , and inebriate it ; that I may forget all my wicked wayes , and imbrace thee , my all , & my only good ? What art thou vnto me , O Lord ? Haue mercy on me , that I may speake to thee. Or what am I to thee , that thou shouldst command me to loue thee ; yea and be angry , and threaten to lay huge miseryes vpon me , if I loue thee not ? Is it perhaps of it selfe no great misery if I doe not loue thee ? Woe be vnto me. Tell me , euen for thy mercyes sake , O Lord my God , what thou art vnto me.

Say vnto my soule: *I am thy saluation*; but say it so, that I may heare thee. Behould the eares of my hart, are set before thee: Open them, O Lord, and say vnto my soule, *I am thy saluation*. I will runne after the sound of that voyce, and therby lay hold on thee. Hide not thou thy face from me; let me dye, that so I may see it, least otherwise, I may so dye, as not to see it.

The house of my soule is too strait for thee to come into, but let it, O Lord, be enlarged by thee: it is ruinous, but let it be repayred by thee. I know and confesse, that, *It hath many things which may offend thyn eyes*; but who shalbe able to purify it, and to whome but thee shall I cry out: *Cleanse me, O Lord, from my hidden sinnes, and forgive those offences to thy seruant, which he hath caused in other folkes I beleue in thee, and therefore it is that I speake*; O Lord, thou knowest it. For, *haue not I, O my God, declared my sinnes against my selfe, and then hast forgiven the impiety of my hart? I will not stand in iudgment with thee, who art Truth*; for I will not deceaue my selfe, nor shall my sinne make me thinke, that I am not sinnefull. *I doe not therefore seeke to iustify my self before thee; because, if thou O Lord, shalt marke the sinnes that are committed, who O Lord, shalbe able to endure the tryall?*

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*That he receaved all blessing from God: and  
how he was preserved by him.*

CHAP. VI.

**Y**E T suffer thou me, who am but dust  
and ashes, to speake vnto thy mercy.  
Let me speake, for behould it is thy mercy,  
to which I speake; and not to any man, who  
may deride me. Yea and thou perhaps dost  
yet laugh at me; but being turned towards  
me, thou wilt haue mercy. For what is it  
which I would say, O Lord my God; but  
that I know not from whence I came into  
this mortall life; a dying life shall I call it,  
or rather a liuing death? Euen then, did the  
sweetnes of thy mercy take me vp, as I haue  
beene told, by the Parents of this flesh and  
bloud, of whome, & in whom thou once  
didst frame me: for my selfe cannot remeber  
it. The comfort of womans milke intertay-  
ned me; and neither did my Mother, nor  
the Nurses fill their breastes therewith. But  
thou, O Lord, by them didst giue nourish-  
ment to my infancy, according to thy ordi-  
nance, and the riches of thy goodnes, which  
extendeth euen to the roote of thinges.  
Thou also gauest me, an inclination of desi-  
ring no more milke, then thou gauest them;  
and thou gauest them an inclination of  
giuing as much, as was fit for me, for they



dispensed to me, with proportiō, that which thou gauest to them in aboundance. It was a blessing to the, that I receaued this blessing from them; or rather, not from them, but by their meanes, I receaued it, whilest yet originally, it came from thee; for from thee, O God, come al good things, & from my God, proceedeth the whole course of my saluation. Which I obserued afterwarde, when thou didst crye vnto me, by these thy benedictions, which both inwardly & outwardly thou bestowedst.

Then did I know how to sucke: to be content with that which pleased me; and to cry when any thing offended me; and this was all. Afterwards I began to laugh; first sleeping, and then shortly waking: for this was told me of my selfe; and this I beleeued, because so it passeth with other infants; but these things I remember not. Then, by degrees, I began to find where I was; and I had certaine desires to declare my will, to those, by whome it might be executed. But I could not do it: for my desires were within, and those persons were without me; nor were they able to enter into my soule, by any of my senses. Therefore would I be tossing my armes, & sending out certaine cryes, & making such other few expressions of my desires, as I could; but they carryed no



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good proportion, to that which I felt within. And when they obeyed me not ( either because they did not vnderstand me, or for that, the thing which I demanded, might do me hurt ) I would fall into a rage ; & that, not against such as were my subiects, or seruants ; but against my Elders, and my betters, and I would reuenge my selfe vpon them, by crying.

Such haue I vnderstood, that such infants are, as I could know; and such haue I beene told, that I was, by them, who brought me vp ; though euen they may rather be accounted not to know, then to know these things. Yet behold my infancy is dead long agoe, whilst I am aliue. But thou, O Lord ( who both euer liuest in thy selfe, & nothing dyeth in thee ( because thou art before all ages, & before al that, which can euen be said, to haue been *Before* ; ) and who art the God, and the Lord of all thy creatures ; and in thy presence do stand the causes of all things, that are vnstable ; and euen of all things that are changeable, the vnchangeable roots remayne with thee, and the eternall reasons, of things, which are temporall, and irrationall, do liue ? ) Tell me I say, who am thy suppliant, O God ; thou, who art mercifull, tell me whether or no did my infancy succeed to any other age or state,

which was then departed ? was it that perhaps, which I had, whilest I was in my Mothers wombe (for of that also I haue had much relation, and my selfe haue seene women with child :) What also was before that, O my God, and my delight; was I any where, or any body ? For I haue none to informe me heereof, my Father and Mother can say nothing of it, nor yet the experience of others, nor myne owne memory.

Doest thou laugh at me for demanding these thinges of thee, who know that euen from hence, thou commandest me to prayse thee, and to confesse my selfe to thee, O Lord of heauen & earth. I confesse to thee, and I sing prayse to thee, for those first beginnings, and for that infancy which I remeber not; and thou hast giuen Man power to coniecture these thinges of himselfe, by comparison with others, and to belecue many things of himselfe, euen vpon the authority of simple women.

For euen then, I had a *Beeing* & a *Life*; and in the end of my infancy, I sought for some meanes, whereby I might expresse my selfe to others. From whence could such a liuing creature come, but from thee, O Lord ? Is any man able to frame himself; or is any one of the veyns whereby our *Beeing*, and *Life* runneth towards vs, drawn from any

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other root then this, That thou doest frame vs? Thou, to whome *Being*, and *Living*, are not seuerall things; because supremely, to *Bee*, and supremely to *Live*, is the very thing it selfe, which thou art; *For thou art supreme, and art not changed.* Neither is this very present day, spent in thee; and yet, after a sort, it is spent in thee; because; euen all these transitory thinges are in thee; nor could they haue their wayes of *passing*, vnles thou didst *conseyne* them. *And because thy yeares do not faile, thy yeares are the present day.* And how many of our *dayes*, and of our Fathers *dayes*, haue now passed by this one *day* of thyne; and from thence haue taken their *Measure*; and receaued a kind of *Being*; as also others shall passe, and receaue their *Measure* also, & their kind of *Being*. But thou art still the same, and *to morrow* (with all that is to follow) and *yesterday* (with all that is past) in this *Day* of thyne, thou *shalt* make, and in this *Day* thou *hast* made. What doth it import me, if any man vnderstand not this? Let euen such a one reioyce, and say, *What is this?* Let him, I say, reioyce so; and be rather glad, by not finding thee thus, to find thee; then, by finding thee otherwise, not to find thee.

*That euen his Infancy was subiect to sinne.*

## CHAP. VII.

**H**EARKEN, to me, O God. woe be vnto the finnes of men. Man sayth this, and thou hast mercy on him, because thou madest him, and didst not make sinne in him. Who will bring to my remembrance the sinne of my infancy? *For there is none free from sinne before thee, no not an Infant who hath liued but a day vpon the earth.* Who, I say, will put me in mind of it? Will any of those little Infants do it, in whome now I may see, that which I remember not of my selfe. Wherein then did I sinne? Was it perhaps when I cryed too earnestly that I might sucke; For if now I should do so (I say not, for my Nurses milke, but euen for the food, which is agreable to my present yeares) I should most iustly be derided and reprehended. I therefore then, did that which in it selfe was reprehensible, but because I could not haue vnderstood them that might reprehend me, neither custome nor reason suffred me to be reprehended; for as we grow elder, we easily roote out, and cast away such thinges as these. Neither haue I scene any man (knowing what he doth) to cast away good thinges, when he pretendeth to purge himselfe. Or did I sinne per-

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haps, not so much by the inordinate demand of what was good, as by striving to haue somewhat els that might be hurtfull to me; and by falling into a rage against my Nurses, & Parents, and many other discreet persons; and by endeavoring to strike and hurt them as much as I could, whensoever they did not punctually obey me; though he ought not be sayd to be obeyed, who is but obeyed to his destruction. So as it is the weaknes of Infants bodies which are innocent, whereas their mind is not innocent.

My selfe haue seene and obserued some little child, who could not speake; and yet he was all in an enuious kind of wrath; looking pale with a bitter countenance vpon his foster-brother. And who is ignorant of this? They may say, that Mothers, and Nurses, do expiate these offences, but I know not by what remedies; vnles perhaps this shall be also accounted innocency, that an infant cannot endure a companio to feed with him, in a fountaine of milke, which is richly abounding and ouerflowing; although that companion be wholly destitute, and can take no other food but that? But these things are easily endured; not because they are either no fault, or but little ones; but because a short tyme will make an end of them: which although one should then

allow, yet in elder persons they would not be tolerated. Thou therefore, O Lord my God ( who hast giuen a life and a body to an infant, which we see to be so accommodated by thee with senses, compacted with members, and beautified with due proportion and complexion; and towards the totall preseruacion and complement thereof, hast applyed the endeauour of all thy inferiour creatures ) thou, I say, cōmandest me to prayse thee; and so I sing vnto thy name, O thou most High (because thou art God omnipotent and good ) although thou hadst only made but these things, which none cā make, but thou alone, from whome proceedeth all way and order, O thou most beautifull God, who framest, and by thy law, ordeynest all thinges.

This part of myne age, O Lord, whereof I remember nothing, but haue partly vnderstood, by the relation of others; and partly by my obseruatiō of other infants) although these circumstances make the matter sure inough ) it grieues me to reckon with the rest of that life, which I lead in this world; for by reason of the darknes of obliuion wherein I am, it is like that state which I had within my Mothers wombe. Now if I be conceaued in iniquity, and that my Mother nourished me, euen within her wombe



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in sinne ; where, I beseech thee, O my God, where, O my Lord, was I thy seruant, or at what tyme was I euer innocent ? But I will passe from this state to another ? and indeed what haue I to do with that, wherof I can call nothing to mind.

*A description of his Childhood.*

### CHAP. VIII.

**F**ROM the state of Infancy came I not forward to that of Childhood ? Or rather came it not into me, and succeeded my Infancy ? And yet departed it not away, for whither went it ? And yet it was now no more, for I was then no Infant, that could not speake, but I was growne to be a speaking child ; & this I well remember, and I afterwards considered, how I had learned to speake. For my elders did not teach me this, by deliuering wordes with any certaine order of instruction, as afterwards I learn't other thinges ; but by that mind which thou, O my God, gauest me, when by diuers kindes of noyse, and complaints, & motions, I would procure to expresse the thoughts of my hart, that so I might be vnderstood, and obeyed ; and yet I was not able to declare, either what, or to whome I would. I began, I say, to obserue with my memory, when they called any thing by a certaine name,



and according therunto would, by gesture, shew what they were speaking of; and thereupon I inferred, that word which they vttered, to be the name of such a thing, as then they shewed. Now, that so they endeououred to facilitate things to my vnderstanding, it was euident to me by the sayd gestures, as by naturall wordes which are common to all Nations, and are expressed by the countenance, the cast of the eyes, the action of other parts, and the sound of the voyce, which shew the affection of the mind, in desiring, enioying, reiecting, or auoyding of things. And thus, certaine wordes being put in due place, vpon diuers occasions, and I hauing often heard what things they were appointed to signify, were by degrees laid vp in me; and hauing tamed, and as it were broken my mouth, to the pronouncing of them, I exprest my selfe by those meanes. In this sort I communicated the desire I grew to haue of calling things by their true names, with such persons as I liued amongst; and so I began to lanch out more deeply into the tempestuous traffique, and society of mankind, depending vpon the authority of my Parents, and my other Elders.

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*Of the hatred he had to learning, and the  
delight which Children haue to play.*

CHAP. IX.

**O** God my God, what miseries' did I  
heere find, and what mockeries, when  
it was propounded vnto vnto me ( rowardes  
the happynes of my life ) that I, being a  
child, must obey my teachers, that so I  
might prosper in this world, & excell in  
certaine talking Artes, which serue for the  
procureing of worldly honour, and false  
riches. I was then put to schoole; and care  
was taken that I might learne things, of the  
vse & profit wherof, I wretch was igno-  
rant; and yet if I were slouthfull, they  
would beate me (for this custome was rec-  
mended by our elders) & many who passed  
through this life before vs, had chalked out  
certaine laborious wayes, by which we also  
were constreyned to follow them, with a  
multiplication of paine, and grieue to the  
sonnes of *Adam*.

We obserued, O Lord, that there were  
men who prayed to thee, and we learn't of  
them, and we found after our poore fashion,  
that thou wert some great thing, which  
could, euen as it were sensibly appeare, and  
heare and help vs. And being yet a child, I  
began to beg thy ayde and succour; and I did

loosen the knots of my tongue in praying thee, and I begged being yet a little one, with no litle deuotion, that I might not be beaten at the schoole. And when thou heardst me not (which yet was neuer the worse for me) my stripes, which were so grievous and offensiue to me at that tyme, were laught at by mine Elders, yea and by my Parents themselves, who yet were far from wishing me any harme. Is there, O Lord, any man of so great a mind, vnited to thee with feruent affection (for such a thing may other wise also grow out of a kind of stupidity: ) but is there any man, I say, who by deuoutly adhearing to thee, is so affected to thy seruice, that he can thinke so sleightly of those racks, and hocks, and other torments (for the auoyding wherof men pray vnto thee with great feare, from one end of the world to the other) as that he can make sport at such as doe most sharply inflict those thinges vpon them, as our Parents laughed at the torments, which we children susteyned at our Maisters hands? For neither did we feare our punishments lesse, then those others, nor pray thee lesse for escaping them; and yet we sinned by writing and reading and studdying lesse, thē was exacted of vs.

There was not, O Lord, wanting to vs.

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either memory or wit, whereof thou gauest vs inough, for that age; but we tooke delight in playing, and this was reuenged vpon vs, by them, who did the like themselves. But the playes and toyes of men, are called *Buissines*; yet when children fall into them, the same men punish them, and no man pittiyeth either of them; or if some may pittie one, none pittiyeth them both. Vnles perhaps some discreet Iudge of thinges, will esteeme me to haue beene iustly beaten for playing at ball, when I was a boy, & for hindring my selfe thereby, from learning those arts quickly, wherewith (being growne elder) I might play more deformedly & more dangerously. Euen so did he, by whome I was beaten; who if in any little question of learning he were put to the worse, by any one of his concurrents; he would haue been more fed vpon, by rage, and enuy, then I, if in any match at Ball, I had beene maistred, by one of my play-fellowes.

*He neglecteth the commandment of his Parents, through the desire he hath to play at Ball.*

## CHAP. X.

**A**ND yet I sinned heerein, O my Lord God, the Creatour, and ordeyner of all

things which are naturall, but not the  
ordeyner of sinnes. O Lord my God, I sinned  
in doing contrary to the directions of my  
Parents, and Maisters; for I might after-  
wards haue made good vse of that learning,  
which they inclined me to, whatsoeuer  
designe they had therein. But I was not  
disobedient to them, out of any desire I had  
of doing better, but out of the loue I had to  
play; aspiring proudly to be victorious in the  
matches which I made: and louing to haue  
myne eares scratched with lying fables, that  
so they might itch the faster; the same dan-  
gerous curiosity flashing out also by myne  
eyes, more to the sight of representations &  
playes which were composed by our Elders.  
Which yet they who publish, are accounted  
to excell in such a kind of eminency, as that  
all men wish the like to their children;  
whom yet they suffer willingly to be beaten,  
if by seeing of such spectacles, they be  
hindred from their studyes, whereby they  
would haue them arriue to the ability of  
setting forth the like. Behould these things,  
O Lord, with mercy, and deliuer vs who  
are now calling vpon thee; deliuer also them  
who do not yet call vpon thee, that so they  
also may be deliuered.

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*How he fell sicke being a boy, and deferred  
to be baptized.*

CHAP. XI.

**F**OR I had heard somewhat, euen  
whilest I was yet a boy, of eternall life,  
which was promised vnto vs, by the Hu-  
mility of our Lord and God, descending  
downe to this Pride of ours. And I was  
signed with the signe of his Crosse, and  
seasoned with his salt, as soone as I came  
from the wombe of my Mother, who had  
much hope in thee Thou sawest, O Lord,  
how when I was yet a boy, being one day  
opprest with a payne of the stomake, I fell  
suddainly into a panguie and was like to dye;  
thou sawest, O my God (because thou wast  
euen then my keeper) with what inclina-  
tion of mind and with what fayth, I desired  
the Baptisme of thy Christ my Lord, at the  
pious hands of my Mother, and the Mother  
of vs all the Church. Now the Mother of my  
flesh and bloud, was much afflicted, because  
she did most dearly bring forth my euer-  
lasting saluation by her chaste hart, in thy  
fayth; and she was taking care, that with all  
speed I might be entred, and washed by thy  
wholesome Sacraments) confessing thee,  
O Lord Iesus, for the remission of my sinnes)  
vnles instantly I should recouer. But my



cleansing was then deferred; as if it were necessary for me to be more defiled, if I should liue; and the guilt of my future sinnes would both be more great and more dangerous after Baptisme. So as I did euen then belecue; and so did my Mother with her whole house, excepting only my Father; who yet could not abolish in me the right of my Mothers deuotion so far, as to make me not belecue in Christ, as he at that tyme beleueed not in him. For she endeauoured, that thou, O my God, mightst rather be my Father then he; and heerein thou didst help her to ouercome her husband, to whome (though she were much the better of the two) she yet did serue; because in so doing, she did also serue thee, who diddest so command her.

I beseech thee, O my God, I would fayne know, if thou wert so content, to what effect was my Baptisme then deferred; and whether it were for my good that the raynes of sinne were enlarged, or that they should not haue bee enlarged? And whence also is it therefore, that mine eares are so filled on all sides with this discourse, *Let him alone, let him do what he will, for he is not baptized*; And yet when there is any questio of bodily health, we say not, *Let him be wounded more, for he is not yet recovered*.



14 S. AVG. CONFESSIONS.

How much therefore had it beene better if I had beene quickly cured; and that by the diligence of my self & of my friends so good effect might haue followed, as that my soule hauing receaued health, might haue beene safe in thy custody, who didst create it: Yea this had beene much better. But how many and how mighty waues of temptations did seeme to threaten me after that state of tender yeares wherein I was? My Mother knew that full well, and desired that both I, and they might be committed to thy care, that so I might be framed therby.

*He was forced to study, which Almighty  
God vsed to good purpose.*

CHAP. XII.

**B**UT in this very childhood of myne, wherein there was lesse feare of me than in my youth, I loued not to study; & I hated to be vrged to it, and yet they vrged me. They did well in so doing, but I did not well, for I would not then haue studyed but by constraint. No man doth that well, which he doth vnwillingly, although it be good which he doth. Neither yet, they that vrged me did greatly well; but it was thou, O my God, who wert good to me. For they considered not any other end of that which they made me learne, but only the satisfying of the  
vnfatiable

vnfatiabie desires of a rich kind of pouerty,  
and a base kind of glory. But thou before  
whome the very haire of my head are  
numbred, didst vse all the errorrs (who  
vrge me to studdy) to my profit; and thou  
didst vse my fault who would not learne, to  
the making me be punished; whereof I was  
not vnworthy, being so little a boy, and yet  
withall so great a sinner. So didst thou well  
with me by their meanes, who did not well;  
and vpon me who was a sinner, thou didst  
iustly lay a punishment; *For thou hast com-  
manded it, & so it is, that the inordinate  
affection of euery one shall be his affliction.*

*With what studdyes he was most delighted.*

## CHAP. XIII.

**B**UT what the reason was why I hated  
the Greeke language, whilest I was  
taught it being a child, I do not yet vnder-  
stand. The Latin I loued; not that, which  
the first maisters did teach, which was to  
read; but that which was deliuerd by the  
Grammarians. For as for the former, when  
reading, and writing, & casting of account  
was taught in Latin, I held it not for lesse  
paynefull or penal, then the very Greeke.  
Yet from whence came euen this, but from  
sinne, and the vanity of this life; because I  
was made of flesh, and had a spirit which

26 S. AVG. CONFESSIONS.

went forward, and returned not. For that first learning, was better (because there was more certainty in it, whereby it was, & is wrought in me, that I can read what I find written, & I can write what I will) then that other, whereby I was constrained to learne and lay vp the follies, of I know not what *Aeneas*, whilst I forgot myne owne; and to bewaile *Dido* dead, because she killed her selfe for loue, whilst in the meane tyme, I, most miserable Creature, did endure my selfe with dry eyes to depart and dye from thee, O my God, and my life. For what is more miserable then a wretch not pittying of himselfe, and lamenting *Dido's* death, which was caused by louing of *Aeneas*, and not lamenting his-owne death, which is caused by not louing thee, O Lord, the light of my hart, and the bread of the internall mouth of my soule; and the very knot which marieth, as it were, the facultyes and powers of my mind to thy selfe. I did not loue thee, but I committed spirituall fornicatiō against thee, and whilst I was so doing euery one gaue me the *Good speed* For the friendship of this world is an vncleane departure from thee; and we are so encouraged and congratulated heerein, that we are ashamed to do otherwise. Yet these thinges I wept not for, but I wept for *Dido's* death, who made her

selfe away with the sword ; my selfe following thy inferiour creatures, and leauing thee, *going on from earth to earth*. And if I were at any tyme forbidden to read these things, I was sorry, because I might not be made sorry, with reading the. Out of such madnes as this, such kind of learning is counted more profitable, and polite, then that other, whereby I learned to write and read.

But now let my God cry vnto my soule, and let thy Truth tell me, that it is not so; but that the former knowledge is absolutely better then the later, and I had rather forget the follies of *Aeneas*, and all such like, then forget to write & read. It is true, that there are hangings put vp at the entrance of our Grammar-schools; but they serue not more for keeping things in a decent kind of priuatenes, then to couer and hide the foolish faults that are committed within. Let not them cry out vpon me, of whom now I haue no feare, whilest I am confessing to thee, O my God, what things my soule taketh pleasure in; and I am delighted in the reproofe of myne owne euill wayes, that so I may loue thy good ones. Let not, I say these Buyers and Sellers of Grammar-Rules, exclaime against me; for if I shall aske them, whether or no it be true, that *Aeneas* came once to *Carthage*, as the Poer sayd; the

28 S. AVG. CONFESSIONS.

vnlearned will answere that they know not, and the learned will say, That it is not true. But if I aske, with what letters this word *Aeneas* must be written, all they who haue learn't to write, will acknowledge one truth, according to that agreement and law, whereby men haue established these words, which are the signes of thinges.

If I should aske which of these two thinges would be more incommodious to our life, *Either to forget to write and read, or els those other Poeticall fictions*, who sees not what any man, that is in his wits, would answere? I then, being a boy, did sinne, whilest I preferred those vaine thinges before these other, which are profitable; or rather I hated these, and I loued those. And euen so, the saying, *that one and one makes two, and two & two makes foure*, was an vngratefull song in mine eares; whereas the *woodden horse full of armed men, The burning of Troy, & the very Ghost of Crensa*, was a most delightfull spectacle of vanity.

*Of the Greeke, and Latin tongue.*

CHAP. XIII.

**W**HEN then did I hate to learne the construction of the *Greeke* tongue, which did sing of such thinges? For *Homer* also himselfe, though he be skillful in contriuing

such fables as those, and though he be most delicately wayne, yet to me being a boy, he was of bitter tast. I thinke that *Virgil* is so to them, to whome the Greeke is naturall, when so they are first to learne *Virgil*, as I was to learne *Homer*. For to me that difficulty of studying a strang tongue, did sprinkle as it were with gall, all the delicacy of those fabulous narrations. For I vnderstood not a word thereof, and they did extremely vrge me, with cruell feares & paynes to vnderstand them.

There was a tyme, when being an infant, I also vnderstood not *Latin*; and yet by obseruation I learn't it (without any feare or torment) in the midst of the dandling which my Nurses vsed, & the dalliance of such as would applaud me, and the mirth of such as playd with me. I did therefore learne those thinges without the cruell burthen of such as constreyned me; and by myne own hart I was vrge to the expressing of my conceptions, which I could not do, vnles I learn't some wordes; but yet that, I did not of them as teachers of me, but only as of talkers with me; in whose hearing I also began to bring forth, and vtter, whatsoeuer I desired to expresse. Heereby it appears sufficiently, that a free kind of curiosity doth contribute more to the learning of tongues,



30 S. AVG. CONFESSIONS.

then such a frightfull kind of necessity. But thou, O Lord, dost reſtrain the free courſe of that curioſity, by thy lawes; by thy lawes I ſay, which beginne with the *Ferula*, which Schoolemaſters uſe; and go on ſo far as to reach euen to the torment of Martyrs. For thoſe lawes of thyne, can tell how to ſprinckle our actions, with wholeſome bitterneſſes; calling vs backe to thee thereby, from that peſtiferous delight whereby we departed from thee.

*A Prayer to God.*

C H A P. XV.

**O** LORD, heare my prayer; let not my ſoule faint vnder thy diſcipline, nor let me faint in cōfeſſing vnto thee thy mercies, whereby thou haſt drawn me out of all my moſt wicked wayes; that ſo thou mayſt grow ſweet to me, beyond all thoſe deceitfull pleaſures, which I followed; and that I may loue thee moſt ſeraently, and imbrace thine hand of thy providence, withal the roots of my hart, and ſo thou mayſt finally draw me out of all temptation. For behold, thou O Lord, art my King and my God. To thy ſervice let whatſoeuer good thing be applyed which I learn't beeing a child; and whatſoeuer I ſpeake and write, and read, and number. For when I was learning vaine

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things, thou didst instruct me, and didst forgive the sinnefullnes of my delight therein. In those studyes I learn't many wordes which might be profitable; but they might also haue beene learn't in things which were not vaine, and that is the safe way, wherein children were to walke.

*Against immodest Fables.*

CHAP. XVI.

**B**UT woe be vnto thee, *O thou torrent of humane custome*; who shall be able to resist thee? How long wil it be ere thou be dry? How long wilt thou toss, and rowle these sonnes of *Eue*, into that spacious and hideous Sea, ouer which, euen they who are best shipped can hardly passe? Haue I not read in thee, of *Iupiter thundering and adulterating*? These two things, could not both be true; but this was sayd, that it might carry an authority, towards the making of men imitate *true adultery*, to which that *false Thunder* might play the broker. Yet which of our graue Maisters would be able, with a patient care, to heare a man in the same Schoole crye out, and say; *This was but a fiction of Homers, and he translated the faults of men vnto the Gods*? I rather wish, that he had deriued some celestiall vertues downe to vs. It was truly sayd, that he

### 32 S. AVG. CONFESSIONS.

faigned them, that so by attributing diuine things to wicked men, they might not be thought sinnes; and to the end, that whosoever should commit them, might rather be esteemed to haue imitated heauenly Gods, then wretched men.

And yet, *O thou fount of bell*, the sonnes of men are cast into thee, with promises of reward, that they may be induced to learne these thinges; and it is thought a matter of high importance, beeing countenanced in the eye of the world, and in the sight of laws, which ordeyne stipends for the maisters; and thou makest a noyse, by dashing vpon the rocks of the world, and sayest; *Heer speech is learned, heere Eloquence may be acquired, which is so necessary for working by way of perswasion, and for the deliuering of ones mind with aduantage.* But so, as that we should neuer come to learne these wordes, *The golden shower, the Lapp, the Ornament, and the Temple of heauen*, and such others, as are mentioned in that place, vnles *Terence* did introduce a lewd young fellow, propounding *Iupiter* to himselfe, for the example of an vnclean sinne that he would commit, whilest he beheld a picture in a wall, wherein was expressed, how *Iupiter* sent a golden shower into *Danaes* lapp, by which the woman was deceaued. Now

see how he incites himselfe to lust, as if he were instructed therein from heauen; for what, sayth he, *shall not I, fragile man, do that which the God Iupiter doth, who shakes the whole Vault of heauē, with his seruaigne Voyce.* For my part, I confesse I did it both voluntarily and gladly. And thus, not by means of that vncleanes are those words more commodiously learn't; but by meanes of those wordes, is that filthines more impudently committed. I blame not the words, which of themselues, are as choyce and precious vessels; but that wine of poyson I blame, which was deliuered to vs, by those drunken Teachers. If we refused to drinke, we were beaten; nor was it lawfull for vs to appeale to any sober Iudge. But I, O thou my God (in whose presence I now remember these things with confidence) did gladly learne them, & like a wretch tooke pleasure in them, and for that I was accounted to be a towardly boy.

*The way how he was exercised in writing,  
and making prose of verses.*

## CHAP. XVII.

**S**VPPER me, O my God, to tell thee somewhat of my wit, which I had by thy gift, and vpon what dreaming fancies it was spent. There was propounded to me a bui-

34. S. AVG. CONFESSIONS.

ness, vnder the reward of prayse, and the punishment, either of shame or stripes (which I found troublesome inough) that I should discourse vpon the words of *Iuno*, who was both angry and sorry, that she could not auert the *Troian King* from going to *Italy*. These wordes I had heard, that *Iuno* neuer sayd; but we were forced to follow the steps of those poetical fictions, and were inioyned to deliuer some such thing in prose, as the Poet had exprest in verse; and he deserued most prayse, in whose speech (according to the digniry of that person which was represented) there did appeare a most naturall affection of griefe or rage, apparelled with fit wordes to expresse that sense. To what purpose was it for me, O thou my true life and my God, to what purpose was it, that there should be a greater acclamation made in my fauour, then to many other of my schoole-fellowes? Behold, are not all those thinges wind, & smoke? Is it true, that there was nothing els, wherein my wit & my tongue might haue beene employed, vpon thy prayse, O Lord? That thy prayses in thy Scriptures might haue hung and held vp the sprigge of my hart, and that it might no more be violently carryed away into those sleight vanities, by the rauinous spirits of the ayre, as a most vnworthy prey. For

there are more wayes then one wherby men offer a kind of sacrifice to those rebellious Angells.

*Men take more care to obserue the precepts of Grammer, then the Lawes of God.*

## CHAP. XVIII.

**B**V T. what meruaile was it, if I were carryed thus towards vanity, and estranged from thee, O my God; when such men were propounded to be imitated by me, who if they deliuered any action of their owne (though not euill) yet with any barbarisme or solecisme of speech, they were confounded with shame; whereas if they should haue related the vncleanes of their owne life, but in a stile that had beene copious, elegant, and well ordered, they would haue taken pride in beeing prayesed.

Thou seest these thinges, O Lord, and thou holdest thy peace, beeing lōganimous, and full of mercy, and truth. But wilt thou for euer hold thy peace? And not draw out of this vast and hideous pit, that soule which seeketh thee, and thirsteth after thy delights, and whose hart sayeth to thee, *I haue sought thy countenance*; and yet further, *I will seeke thy countenance, O Lord*. I was gone farre from thy face through the darke affections of my soule. For it is not by motion, or



### 36 S. AVG. CONFESSIONS.

measure of place, that we either goe from thee, or come to thee. Nor did that yonger sonne of thyn seek either Horses, or Chariots, or Ships; or did he flye away with visible winges, or make a iourney with the speedy motion of his feet, that liuing loosely, he might *dissipate in a remote Countrey*, that which thou hadst giuen him, at his departure. A deere Father thou wert, in giuing him that portion when he went; but more deere when he returned so full of misery.

To haue therefore vncleane affections, is to haue them darke; and to haue them darke, is to haue them far from thee. Behold, O Lord, and patiently behold as thou doest, how diligently the sonnes of men, obserue the order touching letters and syllables, which hath beene deliuered by their predecessours, whilest yet they neglect the eternall Couenant of euerlasting saluation, which they haue receaued from thee. And how he, that teacheth words according to the old tradition, if, contrary to the order and vse of Grammar, he shall pronounce without aspiration or H, this word *Hominē*, which signifyeth a *Man*, he shal more displease *Man*, then if he hate a *Man* contrary to thy Law, himselfe beeing a *Man*. As if any man could find himselfe more hurt by his enemy, then he is by the hatred wher-

by himselfe is carryed against the other; or that he were able to afflict another man more grieuously by a persecution, then he wasteth his owne hart by that vncharitable affection. *Certainly there is no knowledge more intrinsically true, then that which is written in our consciences; of not doing to others, that which we would not suffer in our selves.* How secret art thou, who dwellest in the highest heauens in silence, O thou only great God, *sprinckling with an vnwearyed providence, certaine penall blindnesse vpon such as haue vnbridled desires.* When a man aspires to haue the fame of Eloquence, pleading before a Iudge, inuironed by a great multitude of people, and prosecuting his enemy with implacable hatred, he takes extreme care not to speak the least word awry, by any errour of his tongue, in the hearing of *Men*; but he takes no heed at all, least indeed he commit so great a sinne, through the malice of his hart, as to destroy a *Man*.

*How he tooke more care to auoyd Barbarisme of speach, then Corruption of manners.*

## CHAP. XIX.

**T**Hys miserably, beeing a boy, did I lye in the high way to such actions and customes as these; and my course of life

38 S. AUG. CONFESSIONS.

was such, as wherein I was more afraid to use a barbarisme of speech, then I was carefull (having used any) not to enuy another who used none. I declare and confesse to thee, O my God, for what thinges I was prayesed by them, the pleasing of whome was to me, at that tyme, the very Rule of a good and pleasant life. For I saw not that deepe pit of filth into which I was cast, out of thy sight. But before thyne eyes, what was more vgly then my selfe, who displeased euen such as those others were, whilst I deceaued with innumerable lyes, both my Tutour, my Teachers, and my Parents, through the desire of playing, and beholding toyes, and affecting a kind of sportfull vnquietnes. I also committed certaine thefts out of the offices of my Parents house, and from the Table; either vpon the instigation of gluttony, or, that I might haue somewhat to giue my play-fellows, who would be selling to me their games, though also they were delighted in them. In which games I beeing conquered would often, through the desire of vaine glory, aspire to haue a false victory. And what would I so impatiently endure, and what would I so desperately argue against, as when I took others in the manner of doing that, which I used my selfe? And yet if I, in such case, were taken trip-

ping, I should rather haue fallen into a rage, then vpon yealding. Is this the innocency which should accompany the state of Childhood? It is not, O Lord, it is not; I aske thy mercy, O my God. For those very things which nuts, and balls, and birds are to boyes, beeing propounded to them by their Maisters, the same is gold and possessions, and copious families of seruants, to Magistrates and Princes. And euen very so, do these toyes giue way to those other things, in proesse of tyme, as the *Ferula* yealdeth to greater punishments. Thou therefore, O our King, didst place the Embleme of humility vpon the person of a child, when thou saydst, *Of such is the Kingdome of Heauen.*

*He giueth thanks to God for his benefites bestowed vpon him.*

## CHAP. XX.

**B**Vt yet, O Lord our God, thanks be giuen to thee, the most excellent and perfect Creatour, and ruler of the whole worlde; although thou shouldst haue brought me no further, then to this state of childhood. For euen therein, I had a *Being*, yea I had *Life* and *feeling*; and I had care of the preservation of my *indivium*, which is a kind of picture in litle, of the most secret vnity of thy Essence fro whence

40 S. AVG. CONFESSIONS.

I am deriued. And I conserued the interiernes of my outward senses, by the help of that which was within; and by the slender thought, which euen then I had of little things, I had yet a kind of delight in Truth. I liked not to be deceaued; I had a fresh memory, a ready speech; I was regaled by friendship, I fled from paine of body, from desolation of mind, and from ignorance. What is there in such a liuing creature, that is not both admirable and delectable. But all these things are the gifts of my God. I did not bestow them vpon my selfe; these things I say were *Good*, and I had them all. Therefore he is good who made me, yea he is my God, and I reioyce vnto him, in all those benefites, which he afforded me, euen when I was a child. But heerin I sinned, that I sought not either my selfe, or other pleasures, or honours, or Truth in him, but in his creatures; and by this meanes I rushed headlong vpon sorrow, confusion and error. Thankes be vnto thee for all, O thou my Delight, my Glory, my Confidence, and my God. Lord, I giue thee thankes for all thy gifts; but I beseech thee preserue them to me. For so thou shalt also preserue me; and those things which thou hast giuen me, shalbe increased, and perfected in me. Yea and I shall be with thee; for it is thou, who hast already giuen me a *Being*.



# THE SECOND BOOKE.

*He entreth into the consideration of the sensualities of his youth.*

## CHAP. I.

**I** WILL call to mind the impurity of my life past, and the vneleane corruptions of my Soule; not for any loue that I beare to thee, but for that which I owe to thee, O my God. For loue of thy loue, O Lord, I do it; recording my most wicked wayes, in the very bitterness of my soule, that thou mayst grow sweet to me; Thou who art no counterfeit, but a happy and secure sweetnes; recovering me from that diuision of my selfe, whereby I was all torne in peeces, whilest being auerted from thee alone, I vanished away, vpon the variety of thy creatures. For in my youth I did sometyms burne with a kind of hellish desire to be satisfied, & I presumed euen to grow wilde, with an appetite of strange and conceited pleasures; but in the meane tyme the beauty of my Soule was wholly



42 S. AVG. CONFESSIONS.

blasted; and in thine eyes, O Lord, I was purified, whilst yet I tooke contentment in my selfe, and procured to please the eyes of men.

*He accuseth his youth impurely spent.*

CHAP. II.

**A**Nd what was that wherein I took delight; but to loue and to be beloued? But I did not cōreine my selfe, within the faire termes and boundes of friendship; which is, that one mind should loue another: but there rose vp certaine foggy vapours from my vncleane concupiscence, & by the bubling vp of my youth, which did obscure ad benight my soule so farre, that it could not distinguish the beauty of chaste loue from the muddy darknes of lust. Both of them did confusedly boyle in me, and they carryed me, in that vnserled age of myne, through the precipices of vniust desires, to the very whirlpooles of enormous sinnes, wherein they plunged me.

Thy wrath, O Lord, increased towards me, ad I knew it not. I was already growne deafe by the cōtinuall noyse of that chaine, which my sinnes had framed, in punishment of the pride of my soule. And I went yet further from thee, and thou sufferedst me; and I was tossed vp and down, ad I was powred

out like water; and I was scattered, and I did euen seeth ouer in the middst of my fornications, and thou heldst thy peace. O how late art thou come, O my Ioy. Thou heldest thy peace; and I still went yet farre off from thee in pursuitt of many, and yet more fruitlesse seed - plots of sorrow, with a proud kind of balenes, and a restless kind of wearines.

O who would then haue qualified that misery of myne; and haue made me vse the fading beauty of these inferiour things with moderation; and so farre cast a bridle vpon these delights, as that the waues of my youth might haue aspyred no further then to breake themselves vpon the shore of a marriage bed; if I could not haue contented my selfe without getting of children, as thy law O Lord ordaynes, who doest so frame this offspring of our mortality; being able to assuage, with thy soft hand, the paine of these thornes, which are shut out of thy Paradise. For the omnipotency of thy power, is not far from vs, euen then when we are far from thee.

But els I wish, that I had more carefully giuen eare to those wordes of thy Apostle, which sounde like thunder: *But such shall haue tribulation of the flesh; yet howsoeuer, I dispense with you; and againe, It is good for*

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*a man that he touch not a woman; and yet againe, He that hath no wife fixeth his thoughts vpon those thinges, which are of God to know how he may please him; but he that is married, imployes himself vpon thinges of the world; to know how he may please his wife.* Had I considered these wordes more attentiuely, had I become intierly chaste, for the kingdome of heauen, more happily might I haue expected thy imbracements.

But I, miserable wretch, hauing forsaken thee, did euen boyle vp againe with the feruour of lust, following still the fury of my foule course, and forsaking thee. And I transgress thy Commandments, but I escaped not thy punishments, for who vnder heauen can do that? But thou wert euer present with me, being mercifully cruell; and sprinkling with extreme disgusts, all my vnlawfull pleasures, that so I might be drawn to a desire of seeking pleasure, without disgust. And where could this be found, but in thee only, O Lord; but in thee, who doest but pretend, and as it were feigne, that there is payne in keeping of thy law; ad thou doest wound vs that thou mayst cure vs, and thou killest vs, least other wise we should dye in thy displeasure. Where was I, and how far off was I exil'd, from the deere delights of thy house, in that sixteenth yeare.

of my age; when the madnes of vnbridled  
lust tooke absolute dominion ouer me, and  
to which I wholly resigned my self That  
lust which is made, as if it were, law full by  
the shameles example of men, though it be  
prohibited by thy Law. My friends tooke  
no care to deteyne me, by a course of mar-  
riage, from the ruine that I was falling into;  
but the care that they took was, that I might  
grow a famous Oratour, and be able, by  
power of speach, to perswade men.

*Of a Iourney which he made in respect of his  
study, and of the purpose which his Pa-  
rents had therein.*

## CHAP. III.

**F**OR that yeare, my studies were inter-  
mitted; when being come backe from  
*Madaurus* (whither I had gone to get Rhe-  
torique and other learning, as in a place  
neere at hand) the money was in prouiding,  
which might carry me further off, to *Car-  
thage*. And this purpose grew, rather from  
the courage, & great affection which my  
Father had, then from his meanes; for he  
was an Inhabitant of *Tagast*, nothing rich.  
To whome do I relate these things? not to  
thee, O my God, do I relate them, but to my  
fellowes of flesh and blond, whereof some  
few may fall vpon the sight of this book.

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And to what end doe I this? Namely, that my selfe, and whosoever reades it, may consider, how profoundly we are to call vpon thee. For what is neerer thyne ears, then a hart which confesseth thee, and a life which is animated by fayth.

Who did not then commend, and extoll my Father, because he ( beyond the strength of his estate ) accomodated his Sonne with all thinges that were needfull for the iourney, that he might be able to study far frō home; for many other rich persons, did no such thing as this for their children. And yet the same Father, neuer troubled himselfe with thinking how I might grow towards thee, or how chaste I might be; but only that I might haue a tongue fruitfull of eloquence, although withall the feild of my hart were yntrilled, and forsaken by thee, O God, who art the only lawfull, and good Lord thereof.

But when in the sixteenth yeare of my age, I grew idle at home with my parents; and by certaine household reasons, was deteyned from going to the schools; the brambles of vncleane desirs grew euen ouer my head, & there was no hand to roote them vp. Nay, my Father obseruing my growth, when I once was bathing my selfe, and finding youth to be lively stirring in me ( as if thereby he had been put into a desire to haue grandchildren

by me ) did gladly relate it to my Mother. Reioycing in that intoxicating wine, wherby the world is made to forget thee the Creatour thereof, who art diuine and inuisible; and to loue thy meanest creatures instead of thee, by an extreme peruerſion, and abaſement of the will. How was at that tyme, but euen in the very beginning of being inſtructed in Chriſtian Religion; but my Mother ( in whoſe hart thou hadſt before begun to build a Temple, and a holy habitation for thy ſelfe ) did euen ſtart againe, through a pious kind of feare, & trembling leaſt my wayes, who was yet no faythfull Chriſtian, might proue crooked; ſuch as they are wont to make to themſelues, who inſtead of placing thee before their face, caſt thee behind their backe. Woe be vnto me: and dare I ſay, that thou, O my God, heldſt thy peace, when I was going further from thee? Is it true, that thou didſt indeed hold thy peace? And whoſe then but thyne, were thoſe words which thou didſt ſo often ſinge in myne eares, by the meanes of my Mother, thy faythfull ſeruant? Neither yet did it euer enter into my hart, to do, as ſhe deſired; for ſhe aduiſed me ( & I remember well ſhe did it with extreme ſollicitude ) that I ſhould keep my ſelfe pure from all women, and eſpecially from any mans wife, which



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seemed to me but like old wiues conssailes,  
which I should be ashamed to follow. But  
they indeed were thyne, but I knew it not;  
& I thought that thou heldst thy peace, and  
that it was only she that spake, by whome  
thou wast not silent to me. And in her person  
thou wast contemned by me, her sonne, the  
sonne of thy handmayd, and thy seruant.

Yet I then knew it not, but went on  
headlōg, with so great blindnes, that amōgst  
my companions I would be ashamed to be  
lesse vicious, then I vnderstood by their  
bragging of their wickednes, that they were;  
and so much the more bragging, as they  
were more beastly. And we delighted in  
doing ill, not only for the pleasure of the  
fact, but euen for the affection of prayse.  
What indeed is worthy of blame, but only  
vice? but I, least I should be ashamed, be-  
came more vicious; and when I wanted  
meanes of growing as wicked as the rest, I  
would falsely affirme my self to haue done  
that which indeed I had not done: Least I  
might seem so much the more abiect, as I  
was more innocent; & so much the more  
poorely spirited, as I was more chaste.

Behold in what company I went vp and  
downe, about those streets of *Babylon*; and I  
weltrred in the mire thereof, as if I had been  
regaled, in a bed of spices and precious  
odours.

edours. And that I might be knit the more firmly to the very root of sinne, my inuisible enemy did tread vpon me, and seduced me as he listed; for I was then made fit matter for him to worke vpon. Yea, and the Mother of my flesh and bloud, although for her owne part she was fled from out of the midst of *Babylō*, was not yet so very quicke, in providing of due remedies for me. But as, on the one side, she exhorted me to Chastity; so on the other, she carried some respect of that, which she had heard her husband say concerning me. And she inclined to remoue present mischiefes, and to preuent further dangers by procuring a wife for me, if otherwise I could not substantially be cured. Though she yet desired not euen that, so very much, least the clogge of a wife might haue hindred her hopes of me; not those hopes of the other world, but the hope of learning, which both my Parents did extremely desire, that I might attayne. He, because he thought little of thee at all, and of me he had vaine thoughts; but she, because she conceaued that a course of learning would not only be of no preiudice to me, but of much profit towards my finding out, and possessing of thee.

These, as far as I remember, and can coniecture, were the dispositions of my

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parents towards me. In the meane tyme,  
the raynes were loosed to me beyōd reason,  
towards the idly passing of my time; which  
gaue too loose a scope to my affections. And  
in all of them, there was a mist, which  
cōueyed it, selfe betweene me and the beauty  
of thy Truth, O my God? *And sinne flowed  
from me, euen as drops would do out of fat.*

*How he tooke fruit out of another  
mans Orchard.*

CHAP. IIII.

**T**H Y Law indeed, O Lord, doth pu-  
nish Theft; and this Law is written in  
the harts of men, which sinne it selfe cannot  
blot out. For what theefe will endure ano-  
ther man, that is a theef? nay a rich theef  
will not excuse another man that steals,  
though he be vrged by want. Yet I would  
needs commit a Theft, and I performed it,  
not being constreyned by any misery, or  
penury, but through a wearines of doing  
well, and by an aboundance of iniquity. For  
I stole that of which I had at home, both in  
great plenty and much better; neither cared  
I to enioy that which I stole, but I tooke  
pleasure in the very Theft, and sinne it selfe.

A Peare-tree there was, neere our  
vineyard, heauy loaden with fruite, which  
tempted not greatly either the sight or tast.

## THE II. BOOK.

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To the shaking and robbing thereof, certaine most wicked youthes ( wherof I was one ) went late at night : for till then ( according to our lewd custome ) we had drawne our sports, and play into length. we carryed away huge burthens of fruit from thence, not for our owne easing, but to be cast before the hoggs : and if we did tast thereof at all, it was not for any reason so much, as because we would doe that which was not lawfull.

Behold my hart, O my God, behold my hart, whereof thou hadst mercy, whilst yet it was euen in the bottome of hell. Behold, let now my hart confesse to thee, what it meant to seeke in this Theft, whilst I was wicked to no purpose; & there was no other cause of this malice, but the malice it selfe. It was deformed, and yet I loued it; I loued to perish. I loued the sinne; not that which I obteyned by the same, but I loued the sinne it selfe, of my deformed soule. And springing or starting of from thy firme protection, I was abandoned to a totall ruine, not desiring any thing which was comely, but thirsting euen after shame it selfe.

O if

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*No man sinneth but vpon some occasion.*

CHAP. V.

**F**OR there is a beauty belonging to fayre bodyes, and to gold and siluer, and to all the workes of thy handes. There is a kind of sympathy in the touch of flesh and bloud, which is extremely agreable; and euery sense hath a proper object, wherein it is pleased. The honour of the world, and the power of ruling and ouercoming, hath a beauty and delight belonging to it; from the frustrating wherof, the desire of reuenge proceedeth. But yet for the obteyning of these thinges, O Lord, we ought not depart from thee, nor declyne from thy Law. The life whereby we liue, hath in it a pleasure and delight, through the proportion and conueniency which it carryeth to all these other faire, but inferiour creatures. The friendship also of men, is delightfull in a deere manner, for the coniunction which it maketh of many minds in one.

By occasion of all these thinges, and the like, is Sinne committed; when with an extreme desire these thinges are affected, which are only good in the lowest degree; and those thinges which are good, and excellent in the highest degree, are forsaken, which is, thy selfe, O Lord our God, thy

Truth, and thy Law. Euen these inferiour things, carry a kind of pleasure with them, but they are not like my God, who created all things. In him is the iust man delighted, nay he is the totall delight of such a one.

When therefore inquiry is made why any wickednes may haue been committed, it is vsually conceaued to haue proceeded, either from the desire of obtrayning, or a feare of loosing some of these things, which we haue sayd to be of the lower ranke, for euen they haue with them a kind of decency and beauty, although if they be compared to those other things which are superiour, and which make men truly happy, they are vile and base. One man hath murdered another; what moued him to it? Either he desired his wife, or his estate, or he would robbe him of that, whereby himselfe might liue; or he was afraid least the other would haue put him to some such preiudice: or els hauing beene wronged, he thirsted after reuenge. But would he murther a man without any other occasion, then only for the delight which he takes in murthering? It is not credible.

For as touching that man of whom it is sayd that he was stupidly & strangely cruell, euen for the delight he had to be wicked and cruell, there is a cause also assigned for



# 34. S. AUG. CONFESSIONS.

that, as namely, the keeping of himselfe in vire, that so his hand or his mind, might not grow stiffe through idlenes. And why so? That by the diligent exercise of himselfe in such crimes, when once he had subdued and sacked the City of Rome, he might obayne honour, and dominion, & riches; and be free from the danger of Lawes (which he feared through the conscience of his owne villany) and from the possibility of want, wherewith he was threatened by the former wasting of his private fortune. So that *Catiline* himself did not loue the very wickednes that he committed, but it was some other thing that he loued, for the obteyning wherof he would be wicked.

*All those things, which, vnder the show of good, invite vs to sinne, are to be found true, and perfect in God alone.*

## CHAP. VI.

**W**HAT therefore did I, miserable creature loue in thee, O thou Theft of myne? O thou nocturnall sinne, which I committed in the sixteenth yeare of myne age? For thou wert not beautifull, since thou wast Theft; or indeed, art thou any thing, that I may thus talke to thee? That fruit which we stole had a kind of beauty belonging to it, because it was thy creature,

O thou most bountifull Creatour of all things, the good God of all things, thou God, my soueraigne *Good*, and my true *Good*. That fruit was beautifull, but it was not that which my wretched soule desired, for I had better at home in aboundance; and I gathered that, only, that I might steale; for hauing gathered it, I cast it away, and only fetcht from thence the sinne, which I feasted vpon, and which delightfully I enjoyed; for if I tasted any of the fruit, my offence was the sawce which made it sweet.

And now, O Lord my God, I am seeking for that which might delight me in this Theft, and behold there appears nothing to me. I say not only, that nothing appeares, whereby in Iustice, or Prudence I should be delighted; but neither as I might take pleasure in the conuersation or mind of a man, and in the memory, and the senses, and the veregall life. Nor as the beauty and order of the starres is faire; or as the Earth and Sea is fayre, being full of fresh offspring, which supplies the place of what is spent. Nay there was not heer, any such counterfeite, or lame shew of beauty, as vseth to follow the vicious actions which deceaue vs. For Pride striueth towards aduancement; whereas thou only, O God, art aduanced a bone all. And ambition seeketh nothing but honour

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and glory ; whereas thou art honourable  
about all thinges , and eternally glorious.  
And cruelty will haue her power feared, yet  
who is to be feared but only God? from  
whose power what can be deliuered , or  
withdrawne , either by force , or fraud , or  
when , or where , or whither , or by  
whome?

The daliances of amorous persons will  
needs be loued; yet neither is there any thing  
more deerely sweet then thy Charity; nor  
can any thing be delighted in more soundly,  
then that Truth of thyne , which is faire ,  
and bright about all. Curiosity seemes to  
affect a desire of knowledge , whereas it is  
thou , who dost supremely comprehend all  
things. Euen ignorance and stupidity it  
selfe , is cloaked by the name of Simplicity  
and Innocency ; yet nothing can be found  
more *Simple* then thou art, and what can be  
more *Innocent* then thou , al whose workes  
are so opposite to ill? Slouth aspires to a kind  
of quietnes ; yet what quietnes is there but  
in our Lord? Sensuality and Riot desires to  
be called but Satiety , and Aboundance ; yet  
thou art indeed the fullnes , and the inex-  
hausted plenty of incorruptible pleasure.  
Prodigality would sayne see to be liberality ;  
but thou art the most royally bountifull  
impartor of all good thinges. Couetousnes

desires to possesse much, and thou possessest all things. Ennuy is wrangling for prece-  
dence, but what can pretend with thee for excellency? Anger seekes reuenge; but who doth reuenge more iustly then thou doest. Feare apprehends suddaine and vnusuall things; being contrary to other things that are desired; and so it is carefull to be secure; but what is vnusuall, or can be suddaine to thee, or who can separate any thing from thee which thou louest; or where, but with thee, can there be found any firme security? Sorrow is afflicted for the losse of those things which Desire tooke pleasure to enioy, & wisheth that it might be no more depriued of any thing, then thou canst be.

And thus doth the soule commit a kind of fornication when it is estranged from thee, and seeketh those things elsewhere then in thee, which it neuer findeth sincere, & pure, but only when it returneth to thee. Peruersly, and preposterously do all they imitate or affect to be like thee, who depart farre from thee, and who raise themselves against thee; but yet euen by this kind of imitation, or affectation, do they declare thee to be the Creatour of all things; and consequently that there is no place wherinto they can at all retire from thee.

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What therefore did I loue in that Theft of myne; and wherein did I imitate or affect to be like my Lord, though but euen in that peruerse and vicious manner? Was I disposed to offend thy Law by a kind of sleight, when I could not do it by strong hand? That whilest I was indeed no better then a kind of bond slaue, I might yet counterfeit a false liberty; by doing that without punishment, which I could not do without sinne, through a darke & mysty resemblance of thy omnipotency.

*He giueth thanks to God, for hauing forgiven his sinnes, and for preserving him from many others.*

## CHAP. VII.

**B**EHOOLD here is this slaue flying from his Lord, and finding nothing to lay hold vpon but a shaddow. O rottenes, O monster of life, and profoundnes of death! Was I able to find in my hart, to take pleasure in doing a thing, which was not lawfull, and that for no other reason but only because it was not lawfull? What shall I render to our Lord for this, which now I call to mind, and in which my soule hath deserved so ill? O Lord make me loue thee, & thanke thee, & confesse vnto thy name, because thou hast forgiven in me so great,

and so many wicked deeds, and hast dissolved my sinnes like ice. To thy Grace and mercy I also ascribe whatsoever sinnes I haue not committed; for what sinnes would I not haue committed, I who fell into this, euen for the meere affection which I carryed to the sinne it selfe. All these sins I acknowledge to haue byn forgiven me by thee, both those which by my wil I haue committed, and those, which by thy help, I haue not committed.

What man is that, who considering his owne frailty, dares so presume to entitle himselfe to the vertue of his chastity, and innocency, as to loue thee the lesse; as if to him that mercy of thyn had beene lesse necessary, by which thou doest also forgive their sinnes that returne to thee, after hauing fallen? He that, being first called by thee, hath followed thy voyce, and declined those thinges which he findes me to be remembering, and confessing against my selfe; let him not laugh at me, who hauing been sicke, am recouered by the care of that Physician, from whome it proceeded that he should not be sicke at all, or rather, that he should be lesse sicke.

And therefore, let him loue thee as much, nay let him do it more; since by whome he seeth me deliuered from so many loathsome



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diseases of sinne, by the same God, he seeth himselfe preserved from hauing beene subiect thereunto.

*What it was which he loued, in that fault which he committed.*

CHAP. VIII.

**W**HAT profit receaued I, miserable creature, at any tyme by these things which now I blush in relating; especially in that Theft, wherein I loued nothing but the Theft. And since that was nothing, I may account my self so much the more miserable. Alone, I would neuer haue committed it (for I can now recouer, and resume the state of my mind as then it was) alone I neuer should haue committed it. So as therein I did also loue the company of them with whome I did it; and not only the Theft it selfe. It seemes therefore that I did not loue the Theft alone; yet indeed I loued nothing els; for indeed, what thing is that of the *Company*, whereof I spake? What is it indeed, and substance? who is he that can reach me this, but he who illuminates my hart, & discerneth the very shaddowes and secrets of it? what is this which now I take in hand to seeke, to consider, and to discusse? For if then I had loued that fruit which I stole, and if I had desired to enioy it, I might

haue done it alone, if it had been inough for me to commit that very iniquity, wherby I should haue attayned my end, neither needed I, by the agitation of my cōpanions minds, to haue inflamed the itch of myne owne desires. But because I tooke no pleasure in the fruit, it consisted in the very fact it selfe, to which the company of others (who ioyntly offended with me) did con-  
curre.

*Company in euill is a contagious thing.*

## CHAP. IX.

W H A T kind of motion, or inclination of mind was that? For in truth it was too too deformed; & woe was vnto me, who had it; but yet what was it? O *who is he which vnderstandeth his finnes?* It was a delight, and laughter, which tickled vs, euen at the very hart, to find that we were vpon the point of deceauing them, who feared no such thing from vs; and who, if they had knowne of it, would earnestly haue procured the contrary. Yet still, why was I delighted in the not doing it alone? Is it because no man alone, doth reioyce or laugh? Ordinarily indeed a man doth not laugh alone, but yet sometymes, euen such a one is ouercome with laughter, when any thing which is extremely ridiculous, doth

## 62. S. AUG. CONFESIONS.

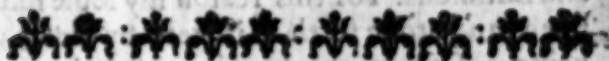
occurre either to his consideration, or to his  
 scuse. But as for me, I should neuer haue  
 done it alone, infallibly I should not. Be-  
 hold heere, O my God, the liuely repre-  
 sentation of my Soule; alone I should not  
 commit a Theft, wherein I were to steale a  
 thing that pleased me not; but if I were  
 about to steale that alone, which I should  
 take no pleasure in, I should giue ouer the  
 purpose. O friendship thou art too *unfriend-  
 ly*, thou art an *unsearchable seducer of our  
 minde*s. Out of sport and play groweth an  
 earnest desire to hurt; and a coneyting of  
 another mans losse, without any appetite,  
 either to profit ones selfe, or to be reuenged  
 vpon others. But whensoever it is sayd; *Let  
 vs go, and let vs do this or that*, we are a-  
 shamed and blush, if we do not shew our  
 selues to be past shame.

*Of mans peruerse nature, and of his  
 misery.*

### CHAP. X.

**W**Ho will open and discouer to me this  
 most intricate & crooked knottines of  
 my peruerse nature? O it is too deformed,  
 I cannot endure to behold, I cannot en-  
 dure to reflect vpon it. It is thou, O Lord,  
 whom I would fayne behold, thou who  
 art Iustice, and Innocency it selfe, most

fiyre and beautifull to chaste eyes; and who  
 yieldest an insatiable satiety. With thee is  
 the abondance and riches of true repose,  
 and a life not subiect to the least degree of  
 perturbation. He that enters into thee,  
 doth truly *enter into the ioy of his Lord;*  
 and he shall have nothing to feare but shall  
 find himself most happy in thee who are  
 happynes it selfe. I fell from thee, O my  
 God, & I wandred from thy stability, in  
 that youth of myne; and became vnto my  
 self thereby; as a whole Prouince or Countrey  
 full of misery.



## THE THIRD BOOKE.

*How he carryed himselfe, when he first  
 went to Carthage.*

### CHAP. I.

**I** CAME to Carthage; where  
 there was, as if it had beene a  
 fryingpan full of flagitious loyes,  
 which crackled round about me,  
 on euery side. I was not yet immersed in  
 loue, but I desired to be so; and, with a

#### 64 S. Aue. CONFESSIONS.

profound kind of pouerty, I hated my selfe; for not being poore inough. I was in search of somewhat that I might affect, and I despised to liue in safety, or to trauaile in any way, wherein there were no difficultyes to be encountred. Because my soule was euen famished for want of that spirituall food, which is thy selfe, O God. For want of that food, I was not hungry, but I was without all appetite of incorruptible nourishment; not that I had beene full fed therewith, but because, by how much the more empty, so much the more, was my stomake queasy, and fastidious. For this reason my soule fell sicke, and broke forth as it were by vlcers; being miserably greedy to be eased, by the solace of sensible creatures; which yet if they had not life, could not deserue to be beloued. It was a deare thing for me to loue, and to be beloued; and the more, if I arrived to enioy the person which I pretended to. I troubled therefore the water of friendship, with the durt of vncleane appetite, & I obscured the brightnes thereof with hellish lust; and yet euen when I was thus vgly and vncleane, I would needs be counted for a choyce and ciuill person, with a superlariue kind of vanity. Trushed vpon those affections whereby I desired to be taken. O my God, O thou who art my mercy, with

THE III. BOOKE. 65

how much gall didst thou sprinckle these delights of myne, and how good wert thou to me in doing so. For when I grew to obteine my vncchaist desires, in the midst of my ioyllity, I was tyed by miserable chaines, that so I might be beaten with the burning rods of Iealousy, Suspitions, Feares, Angers, and Brawles. About that tyme was I much carryed away with spectacles, represented vpon the stage, which were full of images, wherein myne owne miseryes were exprest, & they serued as fewell to my fire.

*Of Stage-Player.*

CHAP. II.

**H**OW comes it to passe, that a man is desirous to be sorry, in beholding sad and Tragical objects, which he would not suffer in his owne person; and yet being a spectator, he desireth to conceaue grief thereby, and that very grief it selfe, is a pleasure to him. What is this, but a wretched madnes? For they are most affected with those things who are least free from such passions, as are there exprest. Howsoeuer, when a man suffers in himselfe, he is sayd to haue misery, and when he hath compassion or suffereth with others, he is sayd to haue mercy. But indeed, what kind of mercy can be shewed, in those false and feigned



66 S. AUG. CONFESSIONS.

things? For the hearer is not drawne thereby to help the other, but only he is inuited to be sorry for him; & men do so much the more esteeme the Authours of those *Representations*, as they are made the more sorry by them. And if the calamity of men (though either long since past, or altogether feigned) be yet so acted, as that the looker on, be not made sad by it, he breaketh away from thence, both despising and reprehending the thing; but if he be grieved, he remayneth, with attention, and weepes for ioy.

Heereby it should seeme that some grief is loued; but the truth is, that al men desire ioy. And yet perhaps, though a man loue not to be miserable, wil he not therefore long to be mercifull; which because he cannot be, without some sorrow, for this only cause, we may say, that *Grief* is loued. And this proceeds from a certain *Veine* of friendship; but whither goes that *Veine*, and whither flowes it, and to what end doth it fall, but into that Torrent of burning pitch; into those vast stooues of infernall lust, wherein the soule, preuented by her owne will, and precipitated from the beautie & brightness of heauen, is first distracted, and then deiected.

Shall we therefore banish Mercy from vs?

## THE III. BOOKE 67

Not so. Let vs rather be content to loue grief sometymes. But thou, O my Soule; take heed of vncleanes, in the sight of my God, and my directour, the God of my Fathers, who is prayseworthy and supremely exalted for all eternities; take heed, I say, of vncleanes. For now, I do not take my selfe to be without Mercy; but then, in those Theatres I had a sympathy of ioy, with such as playd the part of louers, when wickedly they enjoyed one another, though it were only by fiction; & when they fayled of their end, I was sad like one that pittied them, and yet I was delighted, in both those contrary successes. But now, I much more pittie him that reioycech in his wickednes, then him who is afflicted, though neuer so much, by wanting that pernicious pleasure, & loosing that miserable felicity. This is indeed more true Mercy; but in this againe a man takes no pleasure. For though he may be confest to exercise a worke of charity, who is sorry for a man in misery, yet he had rather (if he be mercifull, as he should be) that there were no such cause for him to be sorry. For as it is impossible for one, that loues another, to hate him; so is it also, that he who hath true and perfect mercy of another man, should wish that he might stil be miserable, to the end that himselfe might be mercifull.

68 S. A. V. G. C O N F E S S I O N S.

Therefore there are many kindes of Grief to be admitted, but none to be loued. For so doest thou proceed, O Lord my God, who louest the Soules of men, so much more infinitely purely then we do; and so much the more incorruptibly hast mercy on them, as thou art wounded with no grief concerning them. And what man is able to arriue to this? But I, being then miserable did loue to grieue, & sought for somewhat to grieue at; when ( in the false & counterfait misery of others ) that action of the Player did please me better, & allure my hart more vehemently, which struck the teares out of myne eyes.

And what meruayle was it, that I being a forlone sheep all wandring from thy flocke, and not content to be vnder thy custody, were thus defiled with loathsome and infectious soares? And from hence came the loue I bore to that grieffe; not such, as whereby I might be deeply perced ( for in my selfe I loued not to suffer those things, which I beheld in others ) but that by their deuising, and my hearing therof, I might be scratched ( as it were ) in the superficies and skin of my soule. Whereupon there yet did flow from it, both a burning swelling, and a consuming and a loathsome kind of corrupt bleeding, as it would happen in corporall

sores which were scratcht by nayles. Such was the life I led, but indeed was that a life, O my God?

*Of his conversation among young Students  
of the Law.*

## CHAP. III.

**A**N D thy faithfull Mercy did honour ouer me, round about, though a far off. Vpō how great impieties did I wast my selfe, in pursuit of a sacrilegious curiosity, which (after I had forsaken thee) might carry me into a bottomles pit, to the seruice of those Diuells, wh ch were circūuenting me; and by whose meanes, thou didst chastize me. I did once also presume so farre, as within the walles of one of thy Churches (at the tyme when thy soleinne Feasts were celebrated) to desire and effect a busines, whereby I gathered the fruit of death. And thou didst scourge me with grievous paynes, but yet far short of my offence, O thou my God, my infinite mercy, and my refuge from those terrible enemyes of myne, my sinnes, wherein I wandred with a neck out-stretched in the desire I had to be euen thereby so much the further off from thee; delighting in myne owne wayes, and not in thine, and louing that false liberty of a fugitiue.

Those studyes of myne which were so well esteemed of, had for their obiekt the

70 S. AVO. CONFESSIONS.

Tribunalls of Iustice, ad the Courts of Law; to the end that I might excell therein, and be so much more worthy of praise, as I should be more able to deceaue; for such is th: blindnes of men, as that euen their very blindnes is the thing they bragge of. By that tyme I was growne to be a great man in the Rhetorique Schoole; and I tooke pleasure in it with pride, & I did euen swell with the puse of vanity, though I was much more modest then some others, as thou knowest, O Lord; and far off frō the *Destruition* which those *Destroyers* of all good manners did procure (for that cruell and diuellish name was accounted as the badge of fine conuersation) amongst whom yet I liued with a kind of shameles bashfullnes, because I was not of humour like to them, with whom I conuersed; and I was delighted sometymes with their familiarity, whose actions I euer did abhorre; that is their *Destruition* of others, whereby they did wickedly offend the modesty of such as were but new commers; scoffing at them vpon so occasion, and thereby feeding vp their own lewd myth. There is nothing more like the very action of Diuells, then that fashion of theirs; and what therefore can they more truly be called, then *Destroyers*, or *Overthrowers*; themselves being vitally peruerred and destroyed first; and

THE II. BOOK. 71

those deceitfull spirits, seducing secretly,  
and deriding them euen for this, that they  
take delight to abuse and scoffe at others.

*How the Booke of Cicero, called Hortensius,  
stirred him vp to the search of true  
Philosophy.*

CHAP. IV.

**A**MONGST these therefore, in my tender  
yeares, I attended to the study of Elo-  
quence, for this was that, wherein I desi-  
red to be eminent: out of a damnable and  
ambitious end, to enioy the delight of hu-  
mane glory. And by the ordinary course of  
my study, I fell vpon a booke of a certaine  
*Cicero*, whose tongue almost all men do ad-  
mire, but not his hart. This booke of his,  
conteyneth an exhortation to Philosophy,  
and it is called *Hortensius*; and it altered my  
affection, and made me addresse my prayers  
to thee, O Lord, and gaue me other desires  
and purposes, then I had before. Al vaine  
hopes did instantly grow base in myne eyes;  
and I did, with an incredible heat of hart,  
aspire towards the immortality of *Wisedome*;  
& I had euen already begun to rise, that I  
might returne to thee. For I referred not the  
vse of reading that booke, to the whetting  
of my tongue (which I seemed to buy with  
the exhibitiō that my Mother gaue me when  
I was nineteene yeares of age, my Father



72 S. AVG. CONFESSTONS.

being dead two yeares before) but it perswaded me, to belecue that to be true, which is deliured.

How was I kindled then, O my God, how was I kindled, with a desire to flye from earthly thinges towards thee? And I knew not what thou wert then doing with me; for with thee remaines true *Wisedome*; and *Philosophy* signifyeth but the loue of *Wisedome*, to which I was inflamed by that booke. Some there are who seduce men by colouring and painting ouer their errours with the smooth, and noble, and vertuous name of *Philosophy*; and almost all they, who in those, or former times had beene such, are noted & adpointed out in that booke; and a profitable admonition of thy spirit was giuen to men by thy deuout and good seruant, *Let no man deceaue you by Philosophy, & vaine perswasions, which are according to the traditions of men, and the principles of this world, and not according to Christ.* For in him it is that all fullnes of the diuinity doth so substantially dwell.

Now I, that tyme (as thou, who art the light of my hart, doest know) had not vnderdood any thing of the Apostolicall writings; but in that exhortation of *Cicero's*, I was chiefly delighted with this, that it stird vp, and kindled & inflamed me, not to this  
or that

### THE III. BOOKE. 73

or that other Sect, but to the louing; and seeking, and finding, and holding, and inseparably embracing of *wisedome* it selfe, wheresoeuer it were. In that so great delight, this only cooled me, and tooke me off, that I found not the name of Christ therein: for this name, O Lord, through thy mercy, this name of my Sauour, thy Sonne, my tender hart had euen in the very milke of my Mother deuoutly drunke vp, and carefully reteyned; & if any discourse wheresoeuer (though neuer so learned, so elegant, and so true) had wanted this name, it carryed me not away intierly.

*He contemned the holy Scriptures, by reason of the simplicity of the style.*

#### CHAP. V.

**I** DID therefore resolute, that I would study the holy Scripture; to see what kind of thing it was. And behold, I perceaued, that it is a thing neither vnderstood by such as are proud, nor yet open to such as are ignorant; but humble in shew, sublime in operation, and deeply ouershaddowed with mysteryes. But I was not such a one, as that I could haue entrance into it, or submit my selfe to that kind of pace. When I met with the Scripture in those dayes, I thought not of it, according to that which now I say;

D

74 S. AVG. CONFESSIONS.

but I conceaued that it was not worthy to be compared with *Cicero's* lofty style; for my vanity fledd from the humiliry thereof, & the point of my sight could not pierce into the sense. Thy Scriptures do profit such as are little ones, but I disdayned to be a little one, and being swolne bigg with pride, I tooke my selfe to be some great man.

*How he was deceaued by the Manichees, & what misery they brought him to.*

CHAP. VI.

**I**FALL therefore vpon certaine men, that proudly doated, and who were too carnall & babling, in whose mouth the snates of the Diuell were spread, and therein a kind of glew was made by putting together the syllables of thy name, yea & of the name also of Iesus Christ & of the Paraclete, the Comforter, the holy Ghost. All these were frequent in their mouths, for as much as concerned the sound and noyse of the tongue; but their hart was voyd of all *Truth*. And they sayd *Truth*, and *Truth*; & many of them were speaking of it to me, yet was it not to be found in them. But they spake false things, not only of thee, who art Truth it selfe, but euen of the elements of this world, thy creaturs. Wherof, although the Philosophers themselves should haue spoken Truth, yet

ought I to haue transcended them for the loue of thee, O my supreme good Father, the very Beauty it selfe of all things that are beautifull. O thou Truth, how inwardly then, did the very quintessence of my soule aspire towards thee, when they did often, and by seuerall wayes, sound thee out to me, with the voyce alone, as also in many and huge volumes. And those were the dishes wherein they brought in, to me being hungry, the *Sunne*, and the *Moone* instead of thee; as also thy other goodly creaturs, which yet in fine were but thy creatures, and not thy selfe. No nor so much as thy first creatures; for thy spirituall workes were before all these thy corporall, though neuer so celestiall and bright.

Yet I did not hunger and thirst euen after those former works of thyne, but after thy selfe, who art *Truth* it selfe, *wherein there is no change, nor so much as the least shadow of it.* And yet still, in those dishes, they serued me with glorious *Fissions*; and it had beene better to loue this true *Sunne*, which at least we see with our eyes, then those *fantasticall thinges*, with a mind, which by our eyes, was deceaued. And yet because I thought that it was *Thou*, I fedd vpon it; not, I confesse, with any greedines, because thou didst not saour in my mouth

## 76 S. AVG. CONFESSIONS.

as thou art indeed ; for thou wert not those *Gainne fictions*, neither was I nourished, but more exhausted by them. For the meate which men in sleep, think they eate, is very like the meate of waking men, whereby yet such as sleep are not nourished, because they sleep. But those other *Fancies*, were not any whit like thee ; as since, thou hast exprest thy selfe to me ; because they were *corporeall fancies & false bodies*, and then which, these other *bodies* are more certaine, which we see with these eyes of ours ; whether they be celestially, or terrestrially, or whether they be beasts, or birdes. We see these *Bodies*, and they are more certaine to vs, then when we do but imagine them ; & againe we doe more certainly imagine them, then we can fancy out of them, other greater, and euen infinite things, which are not indeed at all ; and yet with such trash was I then fed, sauing that indeed it fedd me not. But thou, O my *Loue*, towards whome I languish, that so I may gather strength, art neither these creatures, though celestially which we see ; nor those others which are also there, though we see them not. For them thou didst create, and when thou wilt thou canst make nobler then they. How farre art thou therefore off, from being those *Fictions* of myne, those *Fictions* of

*Bodys* which haue no *Being* at all; then which, the *images* that we frame of *Bodys*, which indeed haue a *Being*, are more certaine; and the *Bodys* againe themselues, more certaine then they, which yet stil thou art not. Nay, thou art not the *Soule* it selfe, which is the life of *Bodys*. The *Life* indeed of *Bodys* is a more noble, and stable substance, then are the *Bodys*; but thou art the *Life* of *Soules*, the *Life* of *Lines*, lining originally of thine owne *Life*; and thou art not subiect to any mutation, O thou, the *Life* of my soule.

Where therefore wert thou then to me, and how far off? And far off did I wander, & roaue from thee; and I was euen barred from being satisfied with the very huskes of swyne, though with huskes I was interreining my brutish appetite. But how much better are those paltry fables of the *Grammarians*, and *Poets*, then these base traps of errour. For the *Verse* and the *Poeme*, and *Medea flying*, are of more vse, then *fine elements deuised for fine denns of darknes*, whereas there is no such matter. And those destroy such as belecue them; but that verse and poeme I can apply to a true sense. And as for that *flying Medea*, though I did read the story, yet I affirmed it not to be true; and if I heard it read, I beleueed it not; but



# 78 S. AVE. CONFESSIONS.

those other thinges I beleened. Woe, woe be  
vnto me; by what steps was I carryed  
downe euen to the very bottome of hell,  
when labouring and panting through the  
want I was in, of Truth, I sought thee, O  
my God (for to thee I confesse my selfe, who  
didst pittie me, euen when I did not confesse)  
when I sought thee, I say, not according to  
the vnderstanding of the mind, whereby  
thou madest me excell the beasts, but ac-  
cording to this fleshly sense of myne. But  
thou wast more interiour to me, then the  
most inward; and superiour to the highest  
part of my soule. I stumbled vpon that bold  
woman, void of *Wisdomes*, the *Embleme*  
that *Salomon* hangs out, sitting in the gate  
of her house and saying, *Come eate this*  
*bidden bread, and drinke this sweet stolne*  
*water greedily.* This woman seduced me,  
because she found me dwelling in this fleshly  
eye of myne, and ruminating those thinges  
within my selfe, which I had deuoured by  
her perswasion.

*An answer to an absurd objection of the  
Manichees, with an excellent defence  
of the Uniuersall Providence, and  
Iustice of Almighty God.*

## CHAP. VII.

**F**OR I was ignorant of somewhat els  
which was true indeed ; and I was  
perswaded that like a fine witty fellow , I  
should conforme my selfe to those foolish  
deceauers, when they asked of me , *Whence  
cometh euill; & whether God were conclud  
within a corporeall forme ; and whether he  
had hayre and nayles; and whether they were  
to be accounted iust , who at one & the same  
tyme, had many wines ; and who slew men ,  
and sacrificed beasts.* I being ignorant , was  
troubled with these things ; and whilest I  
did indeed receede from *Truth* , I thought  
my selfe to be making rowardes it , because  
I knew not , that *Euill* was no more , but a  
meere *Primation of Good*, in respect *whereof*  
it is *nothing*. And how should I come to see  
it , whose eyes could but reach to *Bodies*, &  
whose soule , but to *Fictions* of the braine.  
And I knew not , that *God* was a *Spirit* ,  
who hath no parts , tending either vnto  
length or breadth , and hath no *bulke* ; be-  
cause the part of a bulke must be lesse then  
the whole ; and if that *bulke* be *infinite* ,

## 80 S. AVE. CONFESSIONS.

that part thereof which is limited in a certaine space, must needs be lesse, then the whole *infinite*; and then it will not be all, every where, as a Spirit, and as God is.

And I was wholly ignorant, what that might be in vs, in respect whercof we were like to God, and whether we might be rightly termed in Scripture, *to be made after the Image of God*. And I was not acquainted with that true interiour *Iustice*, which iudgeth, not by custome, but by the most righteous law of Almighty God; whereby tymes and places were gouerned according to the exigences thereof; Whereas it selfe, is euer, and every where the same, and not heere, after one manner, and there after another; and according to which *Abraham*, and *Isaac*, and *Iacob*, and all those others were iust, being praysted for such by the mouth of God. But that they are held to be wicked by such as iudge ignorantly, and by the discourse of flesh and blood, and who measure the generality of the proceeding of all mankind, by the small portion thereof to which they are priuy. As if one, who knoweth not what belonges to every part of a man, in the arming of him, would put the boote of harnesse vpon the head, & the helmet vpon the foot, & then should mur-mure because they are not fit; Or as if, when

publique Iustice should command the Shops to be shut after Noone, vpon some certayn day, one should chafe for not being suffered to sell his wares, although the next day he might lawfully do it; Or when he seeth in some house, that some seruants dispose manually of some things, which the cup-bearer is not permitted to do; or that somewhat is done in the backside which is not to be donne when men are sitting at dinner; Or as if he should rage, that euery house or family hath some seuerall custome, and not all the same: So are they that storme, when they heare, That it was lawfull for holy men, to do that in one age, which in this is vnlawfull; and because God commanded them one thing, and these another, for certaine temporary causes; whereas both these, and those, did obserue the same rule of *Iustice* whilst yet these fellowes must needes obserue, that in one man, and in one day, and in one house, one thing agreeth to one part, and not to another; and that the same thing before, was lawfull, which within an houre after will not be so; and that somewhat is permitted and commanded in that corner, which is iustly prohibited, and punished in this other.

Shall the Rule of *Iustice*, be therfore sayd to swarue, and vary from it selfe? The *Tymes*

## 82. S. AUG. CONFESSIONS.

indeed ouer which it doth preside, are not all at once, because they are *Tymes*; and men (whose life vpon the earth is short) because they are not able (by meanes of experimentall knowledge) to knit the causes of former ages and nations, which they haue not seene, to these others which are before their eyes (though in one body, or day, or house, the same men can easily discern, what is conuenient for what part, and to what ministry, or to what person, and in what instant:) therefore they are scandalized by those former, & they approue of these later.

These things I knew not, or markt not then. They did euen strike myne eyes on euery side, and yet I saw them not. I composed *Verses*, and it was not lawfull for me to place euery foot thereof where I listed; but in one kind of *Verse* I must do it after one manner, and after another, in another kind of *Verse*. And euen in the very selfe same *Verse*, I could not place euery foote where I would; and yet the *Art* whereby I made *Verses*, was still the same; and it taught not only the knowledge of doing this, or that, heere, or there, but intierly all. And yet I considered not that the *Iustice* to which those good and holy men obeyed, did conteinne all those thinges together, which

God commanded, in a much more excellent and sublime manner; and that it was not variable in the least degree, And yet, if we take tymes in sunder, all those things were not together; but it disposed and commanded things proper to particular tymes. And being blind, I reprehended these holy *Fathers*, not only in that which God commanded and inspired them, concerning the use of things which were present; but in that also, which God revealed to them, concerning the prediction of things future.

*The Variety and root of great sinnes, and how they are punished.*

## CHAP. VIII.

**I**S it at any tyme, or in any case, an vniust thing to loue God with all our hart, with all our soule, and with all our mind, and our Neighbour as our selues? No; but those crimes which are against nature, are ever to be detested and punished, such as they of the Sodomites were. Which if all other Nations should commit, through their wickednes, they would be obnoxious thereby to the diuine law; which did not so make men, as that they might any way abuse one another. For society is selfe, which ought to be common so vs with God, is violated when that Nature, wherof he is the Author, is defiled by



#### 84 S. AVG. CONFESSIONS.

*the preposterousnes of Lust.*

Those great faults which are committed against the ciuill good of men, are to be auoyded, according to the variety of places and persons; so as no law, which is ratified by the constitution, or custome of any Citty, or Nation, must be transgressed, vpon the fancy, either of any Naturall, or Stranger. *For euery part which carryeth disproportion vnto the whole, whereof it is a part, is an vncemely kind of thing.* But when God commandeth any thing against the ordination or custome of any, although it were neuer done there before, it must then be done; and if it were intermitted, it must be restored; and if before, it were not instituted, it must be so then. For if it be lawfull for a King, in a Citty ouer which he hath dominion, to command some what, which till then neither he, nor any other had euer commāded, & it is not against the common wealth that he should be obeyed, nay it would be against it if he were not obeyed (for it is a generall agreemēt of humane society, to obey Kings;) how much more without hesitation must we obey God, who raigneth ouer all his creatures, in those things which he commandeth: For as in the orders of humane society, the greater power receaues obedience from the lesse; so is God to be preferred before all.

Now in crimes where ther is either a strōg will to do hurt, through reproach or wrong other wise ( and both of them, either, for reuenge which one enemy desireth to take of another; or for the obteyning of some profit, as the robber vpon the high way from the traualler; or for the auoyding of some in-conuenience, as whē another man is feared; or by enuying, as the more miserable man doth the more happy; or he that is in prosperity, some other who he doubteth will grow to be equal to him; or els who greues to see him already equall; or els for the only pleasure he taketh in another mans hurt; as the spectatours of such as fight, and scorne, and scoffe at one another: ) These are the chief heads of iniquity, which sprout forth from the inordinate appetite that men haue either of commaund, of curiosity, or of Sensuality, and they grow either from one, or two of these, or all together. And mē lead a wicked life against that *three*, and *seauen*, which is the instrument of ten stringes, thy *Decalogue*, O thou most high, & most sweet God. But yet what *flagitious sinnes* can be thought to be committed against thee, who canst not be dishonoured; or what *crimes* can be committed against thee, who canst not be hurt. But thou reuengest that which men commit against themselves, because when they sinne

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against thee, they doe also wickedly against their owne soules; and their iniquity giues the lye to it selfe, either by corrupting, or peruerting that nature, which thou hast made, and ordeyned; or by the immoderate vse of thinges which by thee are permitted; or by a burning in lust, towards the vse of thinges not permitted, and which is contrary to nature; or els when they are guilty of raging in mind, and wordes against thee, and so they kick against the pricke; or when by breaking open the hedges of human society, they do audaciously reioyce, either in priuate bargaynes of pleasure, or wrong of rapine, according to their delight, or conueniency.

And these things are done when thou art forsaken, O thou fountaine of life, who art the only and true Creatour and ruler of all thinges; and when by a foolish and particular pride, we grow to loue that, which is but a part of the whole, and which withall is false. But by humble deuotiō we returne to thee againe; and thou doest cleanse vs from our euill custome, and art mercifull to the sinnes of such as confesse them; and doest heare the groanes of thy prisoners; and doest loose the fetters which we haue made for our selues. But so, as yet we must no more aduāce the proud hornes of false liberty

against thee; through a couetous desire of enioying more, which will prooue vnto a losse of all; if we loue our owne pretended private *Good*, more then thee, who art the common *Good* of all.

*Of the difference that is betweene sinnes, and of the iudgment made by God, and by a man.*

## CHAP. IX.

**B**UT, besides flagitious sinnes, and other heynous crymes, and so many iniquities as there be in the world, there are certaine errours, committed by such as are profitting in vertue; which yet are both disprayed by those that iudge strictly of them, according to the rule of perfection, & yet withall they are *commended*, as carrying in them, some hope of good fruit, like the blade of corne. And there are some things againe, like to flagitious sinnes or heynous crymes, which yet are not sinnes, because they neither offend thee our Lord and God, nor humane society; when some things are procured by a man fit for the vse of his life, as his case stands, and it is *vncertaine*, whether or no they were gotten by an inordinate desire of hauing; or when a man is punished by publique authority, and it is *vncertaine*, whether or no that were done

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through a desire of hurting. Many things are therefore done which seeme disallowable to men, and yet are approued by thy testimony; and many things are againe commended by men, which by thy testimony are condemned; since the apparance of the fact is often different from the intention of him that doth it; and who can tell how farre the secret necessity of some precise circumstance of tyme, may haue cast him vpon it.

But instantly when thou commandest any thing, which to men is vnlawfull and vnexpected, although thou hadst once forbidden it; although vpon some reason thou concealest the cause of thy commandment for a tyme, & although it fall out to be against the law of some Common Wealth; yet who doubts, but that it ought to be done; *since that society of men doth truly obserue the rule of Iustice, which serueth thee.* But happy are they who know it was thou that didst command; for all things are done by them that serue thee, either for the performing of that which is fit for the present, or for the foretelling of those things which are to come.

*He speakes with scorne of the Manichees, by  
occasion of stealing a figge.*

## CHAP. X.

**I** THEN being ignorant of these things, did scoffe at those holy seruants and Prophets of thine. And what did I whilst I was scoffing at them, but take order that thou shouldst scorn me; being drawne by final and insensible degrees to such trash, as that I beleueed, that when a figge was gathered, both it, and the tree which was the Mother thereof, did shed teares of milke. Which figge neuertheles, if any of our *Manichean* Saints had eaten (when forsooth it had beene first gathered, by the cryme of some ohter man, and not his owne) he would lodge it in his bowells, ad breath out of it certaine Angels, nay euen particles forsooth of God; sighing in his prayers, and belching withall. Which particles of his supreme and supposed true God, would yet still haue been tyed to that fruite, if they had not beene discharged, and freed by the tooth & belly of some *elected Saint*. And I, miserable wretch, did beleue that more mercy was to be shewed to the fruites of the earth, then to men, for whose vse they were made. For if any man, though hungry, and being no Manichee, should demãd



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a bit, it would seeme to deserue the very sentence of death, if it should be giuen.

*Of his Mothers dreame, or vision.*

C H A P. X I.

**A**Nd thou didst send thy hand from on high; & thou drewest my soule out of that profound darknes, when my Mother thy faythfull seruant, did weep for me in thy presence, more bitterly then Mothers vse to bewayle the corporall death of their children. For she foresaw that death of myne, by the fayth & spirit which she had from thee: and thou didst hearken to her, O Lord: thou didst hearken to her, and didst not despise her teares; which flowing down did water the earth when they fell from her eyes, in all the places of her prayer. I say thou didst hearken to her. For whence came that *dreame* wherby thou didst comfort her, and mad'st her content to trust her selfe with me, and to let me be at the same table, in the same house, which she had begun to refuse, detesting, and abhorring the blasphemyes of myne errour. She saw her self standing in a certaine *Rule*, or *Line* of wood; and a glorious young man, all cheerefull and well disposed, comming towardes her, her selfe being sad, and euen overwhelmed with griefe. He asking her the cause of

her sorrow, & continuall teares (with intention rather to teach her somewhat, then to be taught by her, as sometymes it happes) & she answering that she lamented my destruction; he aduised her for her comfort, that she should obserue & see, that *where she was. I was also*; whiche as soone as she marked, she saw me standing by her, in the same *Line*, or *Rule*.

From whence came this, but because thyne eares were applyed to the petitions of her hart, *O thou God omnipotent, whose takest care of euery one of vs, as if there were no more but he, and so particularly of vs all, as of any one.* Whence also came it, that when she told me of this vision, and I would faine haue thus interpreted it, that she rather should not despayre, but that she might once proue to be of the same Religion with me, *No, sayd she, I was not told, where he is, there shalt thou be, but where thou art, there shall be he* I confesse vnto thee, O Lord, that to the vttermost of my remembrance, I was then more moued by this answer of thyne, giuen me by my vigilant mother, in that she was not at all perplexed, by the so likely (though vnture) interpretation, which I had made, and that she saw so soone, all that could be seene therein (which verily my selfe had not obserued, before she

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spake ) then by the very *Dream* it selfe, whereby the ioy of that holy woman was foretold, so long before, for her comfort, in that then present griefe. For nine yeares almost did follow ; all which tyme, I tumbled, and was the more grievously tormented, in that durty pitt, and that darcknes of errour, the more often I sought to rise from thence. Whereas yet that chaste, deuout, and sober widdow ( such as thou louest ) being now of more cheereful hope, but not more slow in dispatching sighes & shedding tears, did not faile in all the howers of her prayer, to lament before thee still, concerning me. These petitions of hers did enter into thy sight, and yet thou didst suffer me to be further wrapped, and wrapped vp againe, in that clowde of darcknes.

*What answere his Mother receaued from a certaine Bishop about his Conuersion.*

CHAP. XII.

**T**HOU didst also in the meane tyme giue another answere, which I remember; yet I passe ouer many things, and I hasten to that which it imports me more to confesse, and many things also I haue forgotté. Thou didst therefore giue another answere, by a Priest of thine, a certaine Bishop, bred vp in thy Church, and well studied in the lear-

ning of thy bookes. whome, when that woman had besought, that he would vouchafe to conferre with me, and to refute my errours, to teach me that which was good, & to vnteach me that which was otherwise (for this office she was still performing, whē she thought she found men for the purpose) he refused it, and that indeed, with great discretion, as I found afterwards. For he answered, that I was yet vnfit for instruction, because I was puffed vp with the nouelty of that Heresy, and hauing (as she had declared to him) vexed many vnlearned persons with a world of questions, & doubts. But let him alone a while (saith he) and only pray vnto our Lord for him; of himselfe he will, by reading, find out his errours, and how great the impiety therof is. Withal he told her, how he (when he was a litle one) had beene deliuered ouer by his seduced Mother, to the *Manichees*; and that he had not only read ouer almost all their works, but euen writtē out some of thē, and that afterwards, it appeared to him (without the labour of any disputation or conference) what a detestable Sect it was, and that so he had forsaken it. When he had ended that speech, and that yet she would not giue him ouer, but was rather growne more earnest (by abundantly weeping and intreating) that he would

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see me, and confer with me; he being then halfe disgusted, with the trouble she put him to, *Go thy wayes, sayth he, & God blesse thee so, as it is impossible that the sonne of these scapes should perish.* which wordes she tooke (as afterwarde she often told me in familiar speech) as if they had beene sent downe from heauen.



THE  
FOURTH BOOKE.

*How long, and in what manner he seduced others.*

CHAP. I.

**F**OR the space of nine years (from the nineteenth of my age, to the twenty eight) we were seduced, and did seduce others, being both deceaued, and deceauers in diuers kindes. In publique, we wou'd do it by our learning, and ostentation of those *Arts* which are called *Liberall*; but in secret we would be attempting it, vnder the colour & cloake of piety. But heere we were proud, there superstitious, and euery where vaine; and so earnestly aspiring towards the empty sound of a

popular fame, as euen to affect such *Plaudities*, as are giuen in Stage-playes, and other contentious Itrifes of wit, & prizes of Garlands of straw, and the vanity of spectacles, and the intemperance of lust. And yet desiring to be purged from this filth in the company of them, who were called the *Elect*, and Saints, we carryed thither certaine promissions of meate, whereof, in that forge of their fat paunches, they might hammer out certaine *Angells* and *Gods* after their owne fashion, by whome (forsooth) we might be deliuered; and these things did I follow; & these thinges did I practise, togeather with my friends, who were deceaued both by me, and with me.

Let such detide me as be arrogant, and who yet are not profitably humbled and abased by thee, O my God; but I confesse my shame to thy glory. Suffer me I beseech thee, and giue me grace, that with my *Memory*, I may walke round about the errours of my life, and offer vnto thee the sacrifice of praise. For what am I vnto my selfe without thee, but a guide which runneth vpon precipices? Or what am I, enen at the best, but an infant sucking milke from thee; and enioying thee who art the incorruptible food of our soules. And what kind of thing can any man account himselfe, since he is



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but a man. Let such as are strong, and powerfull laugh at me, but let vs who are weake & poore, confesse to thee.

*He teacheth Rethorique, & despiseth the Victory which was promised him by a Wizard.*

CHAP. II.

I Taught, in those yeares, the Art of *Rhetorique*; and my selfe being overcome by a desire of gaine, did yet make sale of loquacity, which might ouercom others Yet I desired rather, O Lord, as thou knowest, to haue honest schollers (as they go in the account of the world) and Without deceit, I taught them wayes how to deceaue. Yet not, wherby they should euer pleade against the life of one that was innocent, but sometymes perhaps for one that might be guilty. And thou, O Lord didst, from a farre off, see my honest meaning to be sliding in that slippery place, and then but sparkling a little as through a thicke smoake; and I expressed it, such as it was, in that function of myne, to them *that loued Vauis-ty, and sought a lye*, as I also did, together with them. In those yeares I had a certaine companion, whome I could not account lawfull, being not knowne by me in marriage, but whome the wild ardour of my affection

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fection, which was wholly destitute of vnderstanding, had found out. But yet to her alone I would keep the promise of my bed, whereby I might take experience, of the difference that there would be between the manner of a marriage knot, which were made for the generation of children, and the bargaine of libidinous loue, where issue is also had sometymes, euen against the w<sup>l</sup>, but yet commands it selfe, when it is borne, to be loued.

I remember also, that when I was once content to be a concurrent for the prize of a Tragicall poeme, I was sent to by a certaine Wizard, who demanded what I would giue him, that I might winne; and that I, detesting and abhorring those vgly and filthy mysteriyes of iniquity, did answere, That if that Garland were to be of gold, and withal immortall, I would not suffer a fly to loose his life for the obtayning me a victory. And this I sayd, because he would haue slaine certaine liuing creatures in his sacrifices, and by doing such honour to the Diuells, it seemed, that he would procure their voyces for me. But yet did not I forbear to con-  
curre with that sinne of his, for true loue of thee, O thou God of my hart: for I had not then learnt to loue thee, who then could thinke of nothing, beyand certaine corpo-

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*rall splendours.* Now the soule that lyes gasping after such *Fissions* as those, doth it not deile it selfe, as it were, in fornication, from thee, leaning vpon broken staues, & feeding the ayre. But it seemes I would not permit, that others should sacrifice to the Diuells for me, whilest yet my selfe did sacrifice to them by my superstition. And what other thing is it to feed the Ayre, then to feed them; that is, by erring, to make our selues the subiect of their scorne.

*Being giuen to Astrology, he was reduced by  
one who was both a good Phisitian,  
and a wise man,*

CHAP. III.

**B**V T as for those Planet-mongers who will be called Mathematicians, I did not forbear to consult with them, because they vsed no sacrifices, nor directed prayers to any spirit, which might informe them of things to come. And yet euen that true and Christian piety doth reiect, and condemne; but it is good to confesse to thee, O Lord, and to say; *Haue mercy vpon me, and cure my soule, for it hath sinned against thee;* and not to abuse thy tender goodnes, towards the loose liberty of offending thee, but to remember the voyce of our Lord, saying; *Behold thou art made whole, now sinne no*

*more, least some worse thing happen to thee.* How much doe they endeaour to strike at the roote of a mans soule, when thy say : *The cause of thy sinning is inevitably ordeynged from heauen ;* and *Venus* did this, or *Saturne*, or *Mars*, and the meaning heereof is : That *Man*, this flesh & bloud, this proud filth, may be without sinn, and that the Creatour and Moderatour of the heauen, and of the stars, may beare the blame of it. And who is this, but our *God*, the very sweetnes and first source of *Iustice*, who rendrest to euery one according to his workes, and *despise not the hart which is contrite and humbled.*

There was, at that tyme, a sharpe witted man, and most skillfull, & most ingenious withall in the art of Phisicke; who in place of the Consull, did put a Garland that had beene gayned in forme of prize, vpon my head; which was not then in so good temper. But this he did not as a Phisitian, for of that disease of myne, it is thou who curedst me, thou, *who doest resist the proud, and giuest grace to the humble.* But yet, didst thou forbear or sayle, by the meanes of that old man, to recouer my soule? For in regard I was growne to be very familiar with him, and did dayly, and earnestly hang vpon his discourse (which was pleasant and

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graue, through the viuacity of his sense, though without any ornament of words) at soone as he came to know, by speaking with me, that I was addicted to these bookes of casting *Naturities*, he did benignly, and fatherly aduise me, to throw them away, and not idely to imploy my care and paynes vpon that vani.y, which was fitter for better things.

He sayd, that once he was beginning to learne that Art, with a purpose to liue thereby; but yet that he meant to differre the profession of it for a tyme, conceauing, that if he should grow to vnderstand *Hipocrates*, he might consequently vnderstand that kind of learning; but afterward he rested as he sayd vpon the practise of Phisicke, for no other reason, but because he had found those other principles to be most false; and the worthy man, would not get his liuing, by deceauing others. But thou, sayth he, hast *Rhetorique*, whereby thou canst liue amögst men; and thou followest this deceitfull Art but for thy pleasure, and not vrged by the necessity of thy fortunes; so much the more then art thou bound to belecue me heerein, because I did so laboriously study it, as the thing whereby I meant to liue.

Of whome, when I demaunded what was then the cause, that it foretold so many

thinges truly ; he answered me, as he might, That the power of chance ; which was sprinkled with so great variety vpon humane thinges, might be the reason thereof. For if any man should, by chance consult some one of the *Poets*, amongst the *Pagans* ; and his verse should happen to be strangely consonant to the present busines, whereas yet that which the Poet both deuised, and thought, was very different, he sayd it was not to be wondred at, if somewhat did proceed out of the mind of man, by a superiour kind of instinct, himselfe not knowing what was done in himselfe ; and so ( rather by chance then good cunning ) he might deliuer somewhat, which had reference to the condition and affaires of him, that askt the question. And this I learnt of that man, or rather thou didst procure it for me by his meanes ; and so didst thou lay the ground, in my memory, of that which afterwards I might seeke out by my self. But then neither he, nor my dearest *Nebrius*, a young man both excellently good and very circumspect, deriding all this kind of diuination, could perswade me, that I should cast these things away. Because the authority of the very Authors that wrote thereof, did moue me more ; and I had then met with no certaine reason, whereby it might appeare to me,



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without ambiguity, that those truths which they told their clients, were deliuered by chance, and not by the Art of Astrology.

*The sicknes and Baptisme of his friend, and how bitterly he grieved for his death.*

CHAP. IIII.

**A** BOY that tyme, when I began to teach, in the place where I was borne, I found a friend growing freshly vp with me in the same bud of youth, whome the society of our studyes made extremely deere to me. We had been together euen from the state of childhood: together we went, both to schoole and play; but I account not that he was then my friend, nor yet indeed afterwards, according to the law of true friendship: for there is none true, but that which thou knittest, betweene such as adheare to thee, through *Charity diffused in our harts by the holy Ghost, which is giuen vs.* But yet howsoeuer, it was too delightfull, being entertayned, and as it were baked by the heate of those studyes, which were alike frequented by vs both. I had already diuerred him from the true fayth (though he had cordially, & from his tendrest youth embraced) towards these superstitious and pernicious paltry fables, for which my Mother

so lamented me. This man therefore, was now in error with me; and my soule could not tell how to passe without him.

And behold, thou who followest close, euen vpon the heeles of such as runne away from thee (thou God of reuenge, & thou fountaine of mercyes conuerting vs towards thee, both at once, by admirable wayes) behold, I say, thou tookest that Man out of this life, when he was scarce a yeare old in my friendship, who was deere to me beyond all the delights of this life. What man is able to sing those prayes, which he findeth, euen by himselfe alone, that thou hast deserued? What was it which thou didst, O my God, and how vnsearchable is the bottomles depth of thy iudgments? For when he lay sicke of his burning feuer, he grew senseles, and continued so, for a long tyme, being in a deadly kind of sweate. And his recovery being despayred of, he was baptized, without knowing of it, my selfe not caring much though he were so; and presuming that his soule, retayned a greater impression of that which I had taught him, then his body could, of that wherof himselfe was wholly ignorant.

But it happened far otherwise; for he was restored, and he recovered his health: and as soone as I could speake with him (which

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was as soone as he could answere me ) for I parted not from him, & we depended but too much one vpon another, I began to scoffe at the Baptisme, which he had receaued when he was senseles ( though by that tyme he knew he had receaued it ) imagining that he would ioyne with me therein. But he looked with extreme auersion of mind vpon me, as if I had beene an enemy; and with an admirable and suddaine liberty he aduised me, that if I meant to be a friend of his, I should giue ouer to hold such discourse. My self all troubled, and euen astonished thereat deferred the manifesting of my thoughts till he being perfectly cured, I might proceed with him as I thought fit. But he was taken speedily away from that madness of mine, that he might be preserued with thee to my comfort. For within a few dayes after, he made a relapse into his feuer, and dyed thereof whilest I was absent. With this affection, my whole hart was darckned; & whatsoeuer I beheld, had the face of death. My very Country was a punishment to me, and my Fathers house an extreme misery; and all that in which I was wont to communicate with him (I being now without him) was conuerted into a vast kind of torment.

Myne eyes would be looking for him in

all places, but they found him not; and I hated all things because they told me no newes of him. Neyther could they say, *Behold he will come*, as they did when he was absent, being aliue. And I knew not at all what I should do with my selfe, and I would be asking my Soule, why it was sad, and why it afflicted me so vehemently; and it could make me no answer. If I sayd to it, *hope in God*, it had reason not to obey me, because that man, that most deere friend whome I had lost, was a truer and a better man, then was that *Fancy* or false imagination of myne concerning thee, wherein my soule was bidden to hope. Only teares were delightfull to me, and they succeeded to the place which my friend was wont to hold, in the deereest parts of my affection.

*Of teares which are shed in prayers for the grief of loosing any thing which is deere.*

## CHAP. V.

**A**N D now, O Lord, those thinges are past, and the rage of my wound hath beene appeased by Tyme. May I be admitted to vnderstand from thee who art *Truth* it selfe; and may I apply the care of my hart to thy mouth, that thou mayst tell me, why teares are sweet to such as are in misery? Hast thou, although thou art present euery

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where, cast our misery farre from thee; & thou remainest in thy selfe, but we are thus tossed vp and downe, in trying certaine paynefull Conclusions And yet if we powred not forth our complaintes in thyne eares, we should wholly be depriued of hope.

Whence therefore comes it that to groane, to weep, to complaine, and sigh, should be a pleasant fruit, though gathered from the bitter tree of a miserable life? Is it sweet to vs, in respect of the answer, which thereby we hope to heare from thee? That may be said with some reason, when men are making prayers to thee, in regard of the desire they haue to obtayne any thing. But could this be verified in the griefe I had, for the losse of my friend? No; for I had no hope that he could reuiue, nor did I begge that by my teares, but I only grieved and wept, for I was miserable, and I had lost all my ioy. Or doe teares which are so vngratefull when we haue a fullnes of those things wherein we take contentement, grow delightfull afterward, when those things are lost?

*He expresseth the great affection, wherewith he loved his friend.*

CHAP. VI.

**B**UT why doe I speake of these things? For now is no tyme to aske questions,

but to confesse to thee. For I was miserable, and so is euery man who is bound by friendship to mortall thinges; and he is torne in peeces, when he looseth them, and then he feeleth his misery, which yet he was subiect to, before he lost them. So was I at that tyme; and I wept most bitterly, and I did euen repose in that bitterness of weeping. So miserable I was, and yet I loued this life so miserable, more deerly then I had done that friend. For although I could haue been glad to chang this life for a better; yet would I not haue beene glad rather to haue lost it, then him. And I know not whether I would haue done that, euen for him, which is deliuered (if it be not rather deuised) of *Orestes & Pylades*, who were willing to dye for one another; because death to them was more desirable, then such a life, as was not mutuall to them both.

But in me, I know not what state of Mind was growne, wholly contrary to this. For I had an extreme wearines of life, & withall no lesse feare of death. I thinke, by how much the more I loued him; so much the more I abhorred and feared death, as my fiercest enemy, which had deprived me of him; and I thought (because it had beene able to destroy him) it was instantly to take the same course with all others. Euen very



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thus I stood conceited, I well remember it.

Behold my hart, O my God, behold, and see me euen within; for I remember my selfe well, O thou my hope, who doest cleāse me from the impurity of such affections; directing myne eyes towards thee, and drawing my feet out of the snare. For I remember that I wondred how other men could liue, now that he was dead; whome I had not loued in the quality of a man, that was to dye; and I more wondred at my selfe (who was nothing but another *He*) for my being able to liue after him. He spake well of his friend who sayd, he was *The one balfe of his soule*; for I had found my soule and his, to be but one, and the same, in differēt bodyes. Therefore was my life a horrount to me, because I would not liue by halues; and therefore perhaps I feared to dye, least thereby he might chance to haue wholly dyed, whome I extremely loued.

*The Impatience of Griefe makes vs  
change places.*

CHAP. VII.

O Madnes, which knoweth not how to loue men, like mortall men! O sottish man, who so impatiently suffereth thinges, which are incident to the condition of all mankind! and such was I. Therefore did I

rage, and sigh, and weep, and I was troubled; nor was I capable either of rest or counsaile. For I carryed my soule, as it were sliced in sunder, and goared with bloud, and impatient euen to be carried by me; nor could I find any place where to lay it. Not in pleasant groaues; not in sportes, or musick; not in fragrant odours; not in exquisite banquets; not in chamberpleasures; nor lastly in bookes, ether of Prose, or Poetry, could I take any rest. All things were highly offenseue to me, yea euen the very light it selfe, & whatsoever was not that which he was, became both importunate and odious to me; excepting only my groanes and teares, for in them alone, I reposed a little.

But againe, when I reryred my selfe from them, that huge load of misery, which was first to be lightned, and afterwards removed by thee, O Lord, lay heavy vpon me. I knew it, but I was so much the lesse, either willing, or able to seeke remedy, as when I thought of thee, it was not any thing substantiall, or sollide, that did occurre; nor was it thou, but myne owne vaine imagination and my error, which was indeed my God, at that tyme. If I endeaoured to discharge my burchen vpon that, to the end my soule might be at ease, it slipt away for lacke of

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ground to rest vpon, & came rushing backe againe vpon me: and I remayned there, in the nature of an vnhappy place, vnto my selfe; where I could neither stay, nor yet part from thence. For whither was it possible for my hart to flye from my hart; whither coulde I flye from my selfe? Or whither should I not haue followed my selfe? But at least I fled out of my Contrey; for myne eyes did lesse expect to find him there, where I had not been accustomed to see him; and for this reason, I transported my selfe, from *Tagest to Carthage.*

*Tyme cureth Griefe.*

CHAP. VIII.

**T**IMES loose no tyme, nor rowle they idely round about theses of ours, but they worke strang things in the Mind. Be- should they came and went, day by day; and by such coming and going, they brought into me other representations and notions; and by degrees, they patcht vp my Mind againe, with such delights as formerly had taken me; to which, that grief of myne, began then to yield. Yet to that againe, nor indeed other grief, but the causes of other griefe succeeded. For how came griefe to pierce me, both so very easily, and euen to the very quicke, but because I had powred

out my soule vpon a bed of sand, by louing a man that was to dye, as if he had beene immortal.

But the solace which I had in other friends, did chiefly restore and recreate me, in whose company I had so loued him, as indeed I should only haue loued thee; and this was a huge kind of *Fable*, and a *Lye*, that cannot be soone told; by the impure repetition whereof, our minds, which lay itching in our ears, grew to be corrupted. But that *Fable* dyed not in me, though any of my friends might chaunce to die.

Other thinges there were which yed did more possesse my M nd. To be talking and merry, and to be sweetly obsequious to one another; together to read vaine bookes; together to toy, & againe to keep a kind of euill gravity; to dissent sometyes from one another, euen as a man would do from himselfe; yea, and by those dissentings ( which yet did happen very rarely ) to season our vsuall consent of mindes; to teach one another somewhat, or to learne somewhat of one another; to expect such as were absent with impatience, and to inbrace such as were approaching, with ioy. And by such signes as these, issuing out from the hart of vs ( who loued & repayed the loue of one another ) by the countenance, by the speech,

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by the eyes, and by a thousand most delightfull motions, to melt our minds ( which were as severall fewells of the same fire ) and of many, to make only one.

*A comparison of humane Friendship  
with divine.*

CHAP. IX.

**T**HIS is that which is beloued in friends ( and so beloued as that a man euen chargeth his conscience with it, if he loue not againe the person who loueth him ) to demand nothing els of him, but the mutuall demonstrations of good will. From hence proceeds that griefe, if a friend chance to dye, and that darknes of sorrow, and that hart, steeped in teares, the sweet being all turned into bitternes. Hence groweth the death of such as liue, by the loosing of their liues that dye. *Blessed is the man that loneth thee, and his friend in thee, and his enemy for thee. For he only neuer looseth a deare friend, to whome all men are deare, for his sake, who is neuer lost. And who is that, but our God; our God, who made heauen and earth, and who filleth them, & euen by filling them, maketh them. No man looseth thee, but he that forsaketh thee; and he that forsaketh thee, whither goeth he, or whither flyeth he, but from thee, being pleased, to thy*

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*selfe, being offended. For where shall not such a person find thy Will & Law to his cost, and punishment; and thy law is Truth; and thy Truth is that which thou art thy selfe.*

*All Beauty proceeds from God, who is to be prayesed in all thinges.*

CHAP. X.

**O** God of power, conuert vs towards thee; shew vs thy face and we shall be safe; for which way soeuer the soule of man turneth it selfe otherwise then towards thee, it is fixed to paine; although it be fastned vpon such delightfull creatures, as are both out of thee, and out of themselves, and which yet would be *Nothing*, vnles they were of thee. These thinges haue their *spring* and *fall*; when they *spring* they begin to be, & grow towards their perfection; and being perfected they grow old and dye; for all thinges grow old, and all thinges dye. When therefore they *spring*, and grow, how much the more speedily they grow to be, so much the more doe they hasten, not to be. Such is their Nature, and so much thou hast giuen them; for they are but *parts* of things, which consist not all together, but by departing and succeeding, do all constitute one *whole*, wherof they are the *Parts*. In the selfe same maner is our speech.



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deliuered by words spoken; for a whole speech will neuer be made, if one word depart not, when the sound is past, that another may succeed.

Let my soule prayse thee for them, O God, thou Creator of all things; but let it not be fastned to them with the glew of inordinate affection, by the senses of my body. These creatures go on, whither they were going, towards a not *being*; and so they slice the soule, with pestiferous desires. For the soule desires to *be*, and would faine *repose* in those things which it loueth; but in those things it cannot *repose*; for instead of remayning, they fly away. And who is he, that can follow them with the sense of flesh and blood? Yea, or who can ouertake them, euen when they are neere at hand. For the sense of the flesh is slow, and the nature of it is such. It is able to attayne another end, for which it is made; but it arriueeth not so farre, as that it can intertaine, and arrest things as they passe; from the iust beginning, to the very end. For in thy word (by which they are created) there is, that they receaue their commission, both of whence they must come, and how farre they are to goe.

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*An admonition to his soule, to be wary  
in louing creatures.*

## CHAP. XI.

**B**E not foolish, O my soule, and let not the care of thy hart grow deafe; by the tumultuous noyse of vanity. Hearken thou also. The Word it selfe cryes out, aduising thee to returne thither, where is the seate and center of rest, which cannot be disturbed; and where thy *Loue* shall neuer be forsaken, vnles it first leaue to loue. Behold, some things are going away, that others may succeed in their places, that this lowest world may haue all his partes. But doe I euer depart, sayth the Word of God? There fixe thy Mansion, O my Soule. Commend thither, whatsoeuer thou hast, at least now, that thou art ouerwearied in deceitful wayes. Commend I say, to this *Truth*, whatsoeuer it hath imparted to thee. Thou canst not loose by that bargaine; nay al the rotten parts of thee shall thereby resourish, all thy languishing weaknes shall be cured, thy powers shall be strengthened, renewed, and fastned to thee; nor shall they plucke thee downe, whither they are descending; but they shal continue with thee, and stand fast with God himselfe, who is immutable, and eternall.

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To what end doest thou follow that per-  
uerse flesh of thyne? let it rather be conuer-  
ted and follow thee. Whatsoeuer thou feelest  
by it, is but in *part*; and yet thou growest  
ignorant thereby, of that *whole* whereof  
these are but *parts*, & yet this pleaseth thee.  
Whereas if the senses of flesh & bloud were  
able to comprehend thy *whole*, & that they  
were not ( for thy punishment ) confined  
(as but a *part* of that *whole*) within certain  
bounds, thou wouldest desire, that what-  
soeuer is in *parts* present heere, might passe  
away, to the end that the *whole* might be  
more pleasing to thee. For euen the wordes  
that are spoken, thou hearest by the sense of  
thyne eare; and thou doest not desire that  
the seuerall letters & syllables should stand  
at a stay, but thou wouldest haue them fly  
on a pace, that others may come on, and so  
thou maist possesse the whole discourse.  
Euen so is it withall thinges, which make  
vp one *whole*, & yet those things do not sub-  
sist together, whereof that *whole* is made.

All of them together, would delight thee  
more then the seuerall partes thereof, if the  
pleasure of them al, could be felt at once.  
But yet incomparably is he more excellent  
who made them all, & this is our God, who  
neuer departs, and so nothing can succeed  
to him. If bodyes please thee, prayse thou

God in them; & dart backe that loue vpon their Creatour, least otherwise in those things which please thee, thou displease him.

*How soules are to be drawne to God.*

# CHAP. XII.

**I**F thou loue the Soules of others, let them be loued in God; because in themselues they are changeable, but in him they remaine established; for otherwise they would but passe on, and perish. In him therefore let them be loued, and drawe thou, in thy company towards him, as many as thou canst, and say vnto them, *Come let vs loue him, let vs loue him, he made all these thinges, and he is not farre from vs; but they came from him, and they haue their being in him.* Behold where he is, where Truth with true sweetnes is tasted. He is in the very center of mans hart, and yet that hart strayed from him. Returne, O yee sinners, into your owne hart, and be vnited to him that made you; stand with him, and you shall stand fast; repose in him, and you shall be truly at rest.

Whither goe you on, in those craggy wayes, whither go you? The contentment that you seeke, doth wholly depend vpon him. In as much as concerneth him, it is

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both good and pleasant, but to you it is iustly an occasion of bitternes; because it is iniurice to forsake him, for the loue of any thing which dependeth on him. What meane you thus to trauaile and trudge on, through these hard and paynefull wayes? There is no rest where you are seeking it. Seek still that which you seeke, but seeke it not there where you seeke it. You seeke for a happy life in the very element, and region of death. It is not there to be found. For how can a *happy life* be found where there is not so much as any *life*. Our true Life descended hither from heauen, and vouchsafed to vndergoe a death, which was due to vs; and this death he killed, by the abundance of his owne *life*; and he cryed out (as with a voyce of thunder) aduising vs to returne to him, from hence, into that retreat from whence he proceeded, when he came into that first pure Virgins wombe; where was marryed to him, this humane creature of mortall flesh, but not for euer to remayne mortall; and from thence he went, as out of *his bed of State and visoyed like a giant, who is about to beginne his course.*

For he made not any long stay, but he ranne, and cryed out, by words, & deeds, by death, and life; by descension, and ascension. He cryed out, inuiting vs to returne

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to him ; and then he withdrew himselfe from our corporall sight, that we might returne into our owne harts, and there find him. For he departed from vs, and yet behold he is heere ; he would not remayne long with vs, yet did he neuer leaue vs. For thither he went, whence he neuer was retyred, because the whole world was made by him, and in this world he was, and into it he came, that he might saue sinners, he to whome my soule maketh these Confessions, that he may cure it which hath offended him.

*O yee sonnes of men, how long will yee be beaue-harted ? Is it possible, now the true Life is come downe to fetch you, that you will not rise, and liue also ? Or rather, whether is it that you strue to ascend, when you are high in your owne conceits ; and haue turned as it were a face of defyaunce euen against heauen it selfe ? Descend that you may ascend, and ascend to God ; for you are fallen away from him, by rising vp against him. Tell the soules which thou louest, such thinges as these, that they may bewaile their sinnes, in this valley of misery ; & so draw them vp with thee to God ; for it is by the instinct of his spirit, that thou speakest thus vnto them, if thou do it, with a hart inflamed, by the fire of charity.*



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whence Love doth grow.

CHAP. XIII.

**T**HESSE things I knew not then, but I loued these inferiour faire creatures; and I was going downe into the very bottome. But I sayd to my friends; doe I loue any thing but that which is faire? And, what is Beauty? What is that which doth entice and winne vs, to those things which we loue. For vnles there were comelines and beauty in them, they would by no meanes induce vs towards them. And I obserued, and saw in the *Bodies* themselves, that it was one thing to be a kind of entire thing, & in that respect to be beautifull; & another thing it was, to haue therfore a kind of beauty or dececy in it, because only it might be accommodated aptly to some other thing, as a *part* of the *Body* in respect of the *whole* or as the shooe to the foote, and the like. And this consideration did rise liuely in my mind, out of the most interiour part of my hart: & I wore those bookes *de Pulchro & Appto*, of *Faire* and *Fit*; and I thinke they are two, or three. Thou knowest it, O God; but as for me I haue forgotten it, for I haue them not by me, but they haue wandred away I know not how.

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Of the Booke de Pulchro & Apto, of  
Faite and Fitt.

## CHAP. XIIII.

**B** Vr what moued me, O Lord my God, that I should write & addresse those bookes to *Icherius* an Oratour of *Rome*, whome I knew not, so much as by face. But I loued the mā for the fame of his learning, which was notorious; & some words of his I had heard of, & they pleased me; and that so much the more because he pleased others. And they did prayse him, euen to admiration; for that (being a *Syrian* borne, and learned, first in the *Grecian* eloquence, and afterwarde in the *Latin*) he was growne to be an admirable Doctour, & most skillfull in those thinges, which appertainē to the study of Philosophy.

A man is prayfed, and euen, when he is absent, he is loued. Doth then this loue enter into the hart of the hearer, by the mouth of euery praiser? No such matter. But one is kindled to loue by the loue of another. For he who is prayfed, is then loued, when he is beleeued to be made knowne, by the well iudging hart of him that prayseth him, that is, when a man that loueth & esteemeth, prayseth. For so I then loued men, vpon the iudgment of men; and not vpon thy iudg-

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ment, O my God, in whome no man is de-  
 ceaued. But yet why did I it not, in such  
 sort, as I might haue loued that noble *Coach-  
 driuer*, or that *Hunter*, who is so celebrated  
 by vulgar tongues; but farre otherwise, and  
 more seriously, and as I would haue beene  
 glad to haue been prayſed, my ſelfe? Not  
 yet, that I would ſo deſire to be prayſed, and  
 beloued, as *Stage-Players* are, although I  
 would euen prayſe, and loue them too; but  
 yet chooſing rather to be concealed, then  
 ſo knowne; and to be hated, then ſo be-  
 loued.

Where are theſe weights of ſo diuers and  
 ſo different loues, diſpoſed in one, and the  
 ſame ſoule? How comes it to paſſe, that  
 when both of vs are men, I loue that in a-  
 nother, which againe, if I did not hate, I  
 would not deteſt, and driue away from my  
 ſelfe. For it is not, as when a man loues a  
 faire horſe, which yet a man would not be  
 though he might, that ſo it can be alſo ſayd,  
 of a *Stage-player*, who participates of the  
 ſame nature with me. Do I therefore loue in  
 a man that which I hate to be, when yet I  
 am a man? This *Man*, himſelfe, is a huge  
 deep bottome; the very *haire*s of *whoſe* head  
*are all numbred by thee*, & there wants not  
 one; and yet thoſe haireſ can more eaſily be  
 numbred, then the affects, and motions of

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his hart. But this Oratour whome so I loued, was a man of such condition, as that I would gladly haue beene such a one, & I erred, through swelling pride, & I was whirled about with euery wind, though yet I was gouerned by thee, extremely secretly.

But yet how do I know, and how shall I be sure to confesse to thee, that I loued him more for the loue of them that praysted him, then for the partes themselues, for which he was praysted. Because, if they should haue discommended him (without hauing praysted the man before) & ( Whilest they were despying, & dispraying his person ) should recount the same thinges that were prayse-worthy in him, yet should not I be much moued or kindled towards him; and yet both the thing and the man, would in themselves be stil the same; and only the affection of them that made relation of him, would be different.

Behold, where the weake soule doth lye, which adhereth not yet to the solidity of *Truth*. For as the aire of tongues dorth breath vpon the mind of such as are to giue their voyces, so is it carryed, & turned, & returned, & tossed; & the light growes to be ouershaddowed with a cloude? & *Truth* is not seen; & yet behold it standes before vs. But I conceaued it, as a matter of much im-

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portance for me, if my faculty of speech, & my abilities otherwise, might be published in the eares of that man; which if he should like, I should be more set on fire; but if he should disesteeme them, this vaine hart of myne, being empty of thy solidity, would haue beene deeply wounded. And yet that booke, *De Pulchro & Apto*, of Faire & Fit (by occasion whereof I wrote to him) I willingly, & often turned vp and down in my mind, by the mouth of my contemplation; and though no body were by to prayse it, yet I admired it.

*That, being darckned with corporeall Images, he could not conceaue spirituall things.*

CHAP. XV.

**B**VY I could not yet discerne the engine or machine of so great a busines, in that art of thine, O thou Omnipotent, who art alone, in doing wonderfull things. And my mind was walking amongst corporeall formes; and I defined, and distinguished, and by meanes of corporeall examples, did settle this opinion, *That a thing Faire was independent, and of it selfe*; but the thing which was Fir, receaued grace, by being accommodated to somewhat els. And I cast my thought towards the nature of the very *Mind*; but the

false opinion which I had of *spirituall things*, did not suffer me to see the *Truth*, And yet the very force of *Truth* was flashing into myne eyes, but I withdrew my weake & panting mind, from any thing that was *incorporeall*, to *lineaments*, and *colours*, and *swelling quantities*.

Now because I could not find them in my mind, I thought I could not see that *mind* of myne. And for that, in *virtue* I loued peace, and in *vice* I hated discord; I noted *Vnity* to be in that, and a kind of *diuision* to be in this. And in that *vnity*, I conceaued, that the *rationall soule* of man, and the name of *Truth*, and *supreme Goodnes*, was; and in this *diuision* of the *irrationall life*, I miserable wretch did beleue, that there was, I know not what *substance* and *nature*, which was not only a *substance*, but was expressly *life*, and yet that it was not of thee, O my God, of whome all things are. And yet I called that, *Monadon* or *Vnity*, as if it were a *Nature* without any *sex*; & this other, I called *Diaden*, or a *Diuision* into two; wrath in heynous bloody crymes, & lust in other flagitious sinnes, not knowing what I sayd. For I knew not, neither had I learnt, either that no *substance* at all is *Euill*, or that our *Mind* it selfe was not the *supreme* and *incommutable Good*. For as they are called



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heynous *Crimes*, when there is a vicious motion of mind, wherein impetuosity is scene, and which behaues it selfe with insolency and confusion; and they are *flagitious finnes*, when there is an immoderate affection of the soule, whereby carnall pleasures are suckt in: Iust so, doe false opinions corrupt this life of ours, when the rationall part, it selfe, is vicious, as then it was in me, who knew not, that it was to be illustrated by another light, that it might be made partaker of *Truth*, for of it selfe, it is not *Truth*.

But thou wilt giue light to my lanterne, O Lord, my God, thou wilt lighten my darknes, and we haue all receaued of thy fullnes. For thou art the true light which illuminateth euery man comming into this world, because in thee there is no transmutation, nor shadow of change. But I wrought towards thee, and I was driuen backe from thee, that I might fauour of death, because thou didst resist the proud. And what is prouder, then he, who with a strange madnes, doth affirme himself, to be naturally that, which thou art For whilest I was *mutable* (and of that I was sure, because euen then I desired to be wise, & to grow better of worse) yet I chose rather to thinke, that thou wert also *mutable*, then that I was not that, which thou art. Therefore I was driuen backe againe, and

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thou didst resist that Necke of myne, swolne vp with pride. And I fancied to my selfe, certaine *corporeall formes*, and being flesh, I accused my flesh; and being also a spirit, which (by thinking) walkes vp and downe, I did not yet returne vnto thee. And by walking, I went walking on to those things which are not in thee, no nor in me, nor in any *Body*; neither were they created for me by thy *Truth*, but were deuised, through the imaginat'ion which I had of *Bodies*, by myne owne vanity.

And I sayd to thy faythfull little ones, my fellow Cittizens, from whom I did exile my selfe (though I knew it not:) I went, I say, prating, and foolishly asking, *Why therefore doth the soule erre, which God hath made?* And yet I would not endure, that any man should aske of me, *why therefore doth God erre?* But I laboured to mayntaine, that rather thy vnchangeable *Substance* was con-  
streyned to erre, then I would confesse, that my changeable *Substance* had voluntarily strayed, or euen gone neere it. And I was perhaps, of the age of sixe, or seauen and twenty yeares, when I wrote those volumes, rowling vp and downe within my selfe, those *corporeall fictions*, which buzzed about my hart, & eares, and which I applied, O thou sweet *Truth*, to that interi-

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our harmony of thyne ; meditating *de Pulchro & Aplo*, of Faire and Fit; and standing attentiuē, with desire to heare thee, and to reioyce with ioy at the voyce of the Spouse. But I could not do it; for by the noyse of my owne errour, I was snatcht abroad; and by the weight of my pride I was prest down into the lowest bottome; for thou didst not then geue comfort and gladnes to myne cares, nor did my bones reioyce, which by thee, had not yet been humbled.

That his great Wit serued him to  
little purpose.

CHAP. XVI.

**A**Nd what did it profit me that being scarce twenty yeares old, when that booke of *Aristotle*, called the *Predicaments*, fell into my handes, and when my Rhetorique Maister of *Carthage*, and others who were accounted learned, would be discoursing thereupon (with their mouthes swolne vp with pride till they were euen ready to breake) I was gapingly greedy to vnderstand them, as thinking they had contaynd some great and diuine matter in them. But falling to reade them alone, I vnderstood them without the help of any teacher. And when afterwarde I conferred about them with other men (who professed that they

had much to do, in being able to vnderstand them, though they had beene instructed therein to the full, by most learned Maisters, and they not only speaking, but writing them in dust) yet they could not, for al that, say any thing to me in that matter, which my selfe, by reading them alone, had not learnt. And it seemed plaine inough to me, whilest they spake of *Substance*, such as a man is; and what thinges are in that *Substance*, as is the *figure or shape of a man*; what *kind of thing he is*; and of what *stature*; and of what *kindred*; whose *brother he is*; or where he is placed; or where he was borne; or whether he sit or stād; or whether he be shodd or arm'd; or whether he do, or suffer any thing; and whatsoeuer els, of thinges innumerable, which are in the Predicament of *Substance*, or in the other nine, whereof, for examples sake, I haue giuen some instances.

What did this profit me I say, when I may rather account that it did me harme. For as much as I thought thee, O my God (who art admirably of an vnchangeable and simple essence) to be conteyned like other thinges in the *Predicaments*; & I did so procure to vnderstand thee, as if thou hadst beene subiect to thine owne *Greatnes*, and *Beauty*, & as if they had beene in thee, as in a body which was to be their *subiect*; whereas in-

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deed, thy very selfe, is thy *greatnes* and *beauty*, and a *body* is not therefore a *body*, because it is either *great* or *beautified*; for though it were lesse *great* or *faire*, yet would it neuerthelesse, be a *body*. So as that which I conceaued of thee, was not true, but truly false; and they were *Fictions* of my misery, and not the *foundations* of thy felicity.

Thou hadst commanded, and so it fell out with me, that the *Earth* should bring forth *thornes* and *brambles*, and that with labour, I must come to eate my bread. For what did it also profit me, that I being then a most wicked slaue to vile and base affections, did read and vnderstand, of my selfe, all the bookes of those *Artes*, that are called *Liberal*, which I could euer come to read. I tooke pleasure therein, but I considered not from whence all that proceeded, which in any of them, was true & certaine. For my backe was turned towards the light which might haue illuminated my face; and by this meanes, that face of myne whereby I saw those other thinges illuminated, and cleared; which were placed before it, did still, it selfe, remayne in darknes.

Whatsoever I read concerning the *Artes*, either of *Logike*, or *Rhetorique*, whatsoever; of *Geometry*, *Musique*, and *Arithmetique* I read, I vnderstood without any great diffi-

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culry; and without the instruction of any man, as thou, O Lord my God knowest. For the swiftnes of vnderstanding, and the sharpnes of wit in learning any thing, is thy gift; but I tooke not occasion thereby of sacrificing my thanks to thee. And therefore it was rather of much preiudice, then of vse to me, since I desired to haue the liberall portion which thou bestowedst vpon me in myne owne handes; and I preserued not the strength of my soule for thy seruice, but I went into a *Countrey farre remote from thee*, that I might wast it, vpon the satisfying of vncleane and profane desires.

For what was I the better, for hauing that, which was good, since I did not vse it well. Nay I did not so much as know, that those Artes were so very hardly to be vnderstood, euen by such as did excell both in wit and study, but only when my selfe endeauoured to expound the same, in the hearing of others. For then I found, that he was accounted the most excellent amongst them, who was the least slow in following me, whilest I expounded. But stil I say, what was I the better for all this, when I thought that thou, O Lord, my God, and my *Truth*, wert no better then some *vast and bright body*; and that my selfe was some piece, or lump thereof. O extreme per-



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uersues of vnderstanding; but yet so was I made, at that tyme. Nor wil I be a shamed, O my God, to confesse thy Mercyes vnto thee, & to call vpon thee, I who was not the ashamed, to proclaime my blasphemyes before men, and to barke, in their hearing, against thee.

What was I the better for hauing a nimble wit, and to be able to explicate, and vnfold, without any Maister, the most knotty and abstruse knowledge, conteyned in so many books; when yet the while, I did deformedly, and with a shamefull kind of sacrilege, forsake the *Doctrine of piety*? Or what were many of thy little ones the worse, for hauing a much lesse capacity, when withall they went not away far from thee; that so in the nest of thy Church, they might securely feather themselves, and nourish the winges of charity, by the food of incorrupted faith. O Lord our God, our hope is in the couering of thy winges; O protect vs, and support vs Thou shalt carry vs whilst we are yong ones. and thou shalt conduct vs to our last age; For then, when thou art our strength, we haue strength indeed, but when we rely vpon our selues, our strength is nothing but meere weaknes. With thee, liueth all our good; & when from that we are auerted, we are peruerted. O Lord let vs now turne

towards thee, that we may not be ouerturned; because with thee liueth our good without the least defect, and thou thy selfe art this good. And we need not feare that there is no place for vs to returne vnto, because we fell headlong from it: for whatsoever become of vs, that house of ours, which is thyne eternity, wil stand fast for euer.



## THE FIFTH BOOKE.

*He stirreth vp his Mind, towards the  
praying of God.*

### CHAP. I.

**R**ECEAUE the sacrifice of my Confessions, from the hand of my tongue, which thou hast framed, and stirred vp to confesse vnto thy name. And heale thou all my bones, and let them say, O Lord, who is like to thee. He that confelleth to thee, doth not reach thee thereby to vnderstand what he doth. For euen a hart which is shut vp, doth not exclude thy sight; nor doth the hardnes

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thereof giue repulse to thy hand ; but thou dost open it when thou wilt, either by way of pittie or reuenge ; *Nor is there any who can hide himselfe from thy heate.* But let my Soule prayse thee, that it may loue thee ; and let it confesse thy mercyes to thy selfe , that it may prayse thee.

No creature of thyne doth forbear or fayle to prayse thee ; Thy *Reasonable* creatures do it , by their owne obseruation ; and those others which are only *Animall* , and *Corporall* , may be also sayd to do it , by the mouth of such as consider them. And so our soules may rise vp from wearines ; resting vpon those things which thou hast made ; and passing on to thee, who didst make them in an admirable manner ; and there is comfort , and true fortitude.

*The presence of God cannot be auoyded, for he is euery where.*

CHAP. II.

**L**ET vnquiet and wicked persons runne a way, and flye from thee, as fast as they will ; but yet thou seest them, and canst distinguish the shaddow from the body. And behold all those seuerall things which they haue , are beautifull, whilest yet themselves are deformed. But how indeed could they hurt thee , or wherein could they disparage

thy dōminion, which is so intiere and iust, euen from the highest creature to the lowest. For whither did they flye, when they fled from thy face, & where can they be, but thou wilt find them? But they fled that they might not see thee, whilst yet they were seen by thee; and being thus blinded, they might fall vpon thee; for thou forsakest none of those thinges which thou hast made. That they being vniust, might fall, I say, vpon thee; and be iustly vexed for it, by withdrawing themselues from thy mercy, and stumbling vpon thy iustice, and falling vpon thy seuerity. And all because they knew not, that thou art euery where; whome no place circumscribes; and who only art present, euen to them that make themselues far from thee.

Let them therefore turne backe againe, and seeke thee; for though they haue forsaken thee their Creatour, yet thou hast not forsaken thy creatures. Let them returne and seeke thee; & behold thou art euen already there in their very hart; in the hart of them that confesse to thee, & that cast themselves groueling vpon thee; and powre forth their teares in thy bosome; after they haue euen wearyed themselves, in those paynfull wayes of sinne. And thou, ful of mercy, wilt drye their eyes, and wipe away their teares, that

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they may yet weep more, and euen reioyce in their weeping. For thou, O Lord, art not a man made of flesh and bloud; but thou, O Lord, who madest them, doest also cherish and comfort them.

But in the meane tyme where was I, when I sought thee? Thou wert before me, but I was euen departed from my selfe; neither did I find my selfe then, how much lesse could I find thee.

*Of Faustus the Manichee; and of Astrology.*

CHAP. III.

**I** Will declare in the sight of my God, that nine and twentieth yeare of my age. There was then, come to *Carthage*, a certayne Manichean Bishop, called *Faustus*; a great snare of the Diuell, wherein the feet of many were intangled by the deceiptfull smoothnes of his speach; which although I praysed, yet I was able to discerne betweene it, and the truth of those thinges which I was greedy to learne. Nor did I care so much in what pretty little dish of Eloquence that *Faustus* (who was so famous among them) would serue me; as what food of science he would set before me to be eaten therein. But same had been a forerunner of him, & gaue out, that he was most skillfull in all faire and ciuill kind of knowledge; and extraordina-

ly seen in the liberall sciences. Now because I had read many of the Philosophers, and remembred much, I compared some part thereof, with the tedious fables of the *Manichees*. And those things seemed more probable to me, which the Philosophers sayd, and which might serue to farre as to enable me towards the making of some iudgment of the created world, although they neuer found out the Lord thereof.

Because, thou, O Lord, art great and regardest those things that are humble; but thou lookest from a far off, vpon the haughty, and thou doest not approach but to them that are contrite of hart. Nor art thou found by proud folks, though by a curious skil they would number the starres, and the sands of the sea, and measure the tract of heauen, and trace out the way of the Planets. By their vnderstanding, and by the wit which thou gauest them, they seeke, and they haue found out many things; and many yeares before hand, they haue foretold the *Eclipses* of those great lampes, the Sunne and the Moon; vpon what day, in what hower, and to what proportion it would proue; and their account did not fayle them, but so it fell out as they foretold. And they wrote exact rules, which are dayly read; and by them it is foretold also in what yeare, and what



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moneth of the yeare, & vpon what day of the moneth, & what hower of the day, how many partes of light, the Sunne or Moone should loose, and iust so it happens. And men who know not this Art, do wonder and are astonisht at these thinges; and they who know it, triūph, and are puffed vp by a wicked pride; and receding and departing from thy light, they fortell so long before the *Sunnes defect*, which is future, and do not see their owne, which is present.

For they inquire not religiously from whence they haue that wit, by vertue whereof they inquire these things, nor finding, that thou hast made them, doe they giue themselves to thee, that thou mayst preserue what thou hast made, and that they may kill to thee such as they had made themselves to be, and put to death that *vayne hart* of theirs, like *foules of the ayre*; and their *curiosity* as *fish of the sea*, wherein they walke vp and downe by those secret wayes of that deep bottome; and that *luxuriousnes* of theirs, as *beasts of the field*; that thou, O God, who art a deuouring fire, maist consume those dead cares of theirs, and recreate them after an immortall manner.

But they knew not the *way*, thy *word*, by which thou madest all those thinges which they calculate; and the calculatours them-

selues; and the sense wherewith they see that, which they number; & the faculty of mind wherby they number; *and there is no number or end of thy wisdom.* But the only begotten Sonne himselve, is made wisdom, iustification, and sanctification to vs, and was numbred among vs, and payd tribute to Cæsar.

These men haue not known that way, whereby they may descend to him from themselves, and so by it ascend to him. They haue not knowne this way, & they take themselves to be both high and bright like those stars; and behold they are precipitated down to the ground *and their foolish hart is darkned.* And they speake many things truly of the creatures, but the true framer of this creature, they doe not piously seeke, and therefore they do not find him. Or if they find God by knowing him, they do not honour him, or thanke him as God, but they vanish in their owne cogitations, and say that they are wise, and so they attribute those thinges to themselves which indeed are thine.

By these degrees they come also to endeavour with a more peruerse blindnes, to impute those thinges to thee, which are their owne; entitling thee who art Truth it selfe, to their lyes, *and changing the glory of*

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*an incorrupted God, into the likenes of an image of a corruptible man, and of birdes, and foure footed beasts, and serpents; and they conuert the truth thereof into a lye, and choose rather to worship, and serue a creature, then the Creatour. But many thinges were by those Philosophers truly sayd concerning the creatures; and I my selfe had obserued diuers thinges by numbers, by order of tymes, and by a visible testimony of the stars. And I compared them with the saying of Manichæus, who had written much of these thinges, most richly doating; but nothing occurrent to me in him, either of the Solstitia or Equinoctiall, nor of the Eclypse of those great lights: neither did I learne any such thing there, as I had found in the books of secular wisdom. But by him I was commāded to belecue, and yet he answered not those reasons, which had bene made good against him, and approued both by my actuall calculations, & by myne eyes: but it fell out to be in a very different manner.*

*Of the vanity of humane Knowledge.*

CHAP. IIII.

**T**ELL me, O Lord my God of truth, are men therefore pleasing to thee, because they are full of humane knowledge?

No; but vnhappy is he, who knoweth all things of that kind, if he be ignorant of thee; and happy he is that knoweth thee, though he be ignorant of all them. But he that knoweth thee, and them, is not the happier for them, but for thee only, he is happy; *if knowing thee as God, he glorify thee, and giue thanks to thee, and do not vanish in his owne cogitations.* For as he is better, that knoweth how to possessie a tree, and giue thee thākes for the vse that he can make of it (though he know not how many cubites high it growes, nor how broad it spreades) then he who can measure it, and count all the boughes it hath; yet neither possesseth it, nor knowes, or cares for the Creatour thereof: so is it a foolish thing to doubt, but that a faythfull Christian (to whome the whole world is subiect; and ha- uing nothing, yet possesseth all thinges, by adhering to thee, whome all things serue) although he know not so much as the North-star, is, in like manner, much better, then another, who can euen weigh out the Elements; and number the stars, and measure the skyes; if withal he neglect thee O Lord, *who disposest of all thinges, in weights, number, and measure.*

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*The rashnes of Faustus was such, as that he taught he knew not what.*

CHAP. V.

**B**VT yet who vrged any Manichean to write these things, without the knowledge whereof, true piety might haue yet beene learned. For thou hast sayd to mā, *Behold piety is wisdom*, whereof he might be ignorant, although he were perfect in these other things. But because he knew not this, whilest ignorantly he presumed to teach it, he made it impossible for him to know it. It is a kind of vanity to professe those worldly things, euen when they are knowne, but it is piety to cōfesse to thee. But this wanderer spake much of these things; & so being conuincd in them, by such as knew them truely, it might euidently be discerned, how little skill he had in other things, that were more hidden. For the Man would not be meanelly thought of, but he endeauoured to perswade others, by a full sayle of authority, that the *Comforter*, and the enricher of thy saythfull children, was personally in him. Therefore, whensoever he was found to speak false things of *heauē*, and of the *stars*, and of the motion of the *Sunne*, & *Moon* (although these things belong not to the doctrine of Religion) yet

his sacrilegious presumption was made apparant inough therby, whilest he deliuered these things, whereof he was not only ignorant, but which were false, and falsified; and all this with such a mad and stupide vanity of pride, that he would attribute them to himselfe, as to one of the diuine Persons.

When I heare this, or that Christian brother of myne, who is ignorant of these thinges, and who mistaketh one thing for another; I can patiently endure that he be of any such opinion; nor do I see what hurt it doth him) so that he beleue nothing vnworthy of thee, who art the Creatour of all thinges) though peraduenture he be ignorant of the scituation or condition of any *corporeall creature*, vnles he esteem it to belong to the rule of the doctrine of piety, and will yet needs affirme that, wherof he is ignorant, with pertinacity. But euen such an infirmity as this, as long as our young sayth is but in the cradle, may be endured by such a Mother as Charity is, till such tyme, as *this new creature grow up to be a perfect man, and not to be tossed up & downe with euery wind of doctrine*. But in that other, who presumed to make himselfe a Doctour, an Authour, a Leader, and a Prince of them, to whome he perswaded these thinges; and that in such a fashion, as that they who fol-



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lowed him, must not esteeme themselves to follow any sinnefullman, but thy Holy Spirit, who could iudge, but that his madness was to be detested, and cast off, as far as to the worlds end, if he were but once conuincsed to haue spoken falsly of any thing.

But yet indeed, I had not then cleerely found, whether that which I had met withall in other books, concerning the vicissitudes of longer, and shorter dayes and nights; and euen of the very day and night it selfe; and the *Eclipses* of those great lights, and whatsoeuer els of this kind, might not be so expounded, as to stand with his opinion. Though howsoeuer, if it might, yet stil it must be vncertain to me, whether the thing in it selfe were so or no; but I was forsooth to propound his authority to my selfe, for the making of my self, giue him credit, in respect of the *sanctity* that was belceued to be in him.

*Faustus was eloquent by Nature, but  
not by Art.*

CHAP. VI.

**A**Nd by the space, almost of those nine yeares, wherein like a vagabound in mind I gaue them care, I did expect the comming of this *Faustus* with extreme appetite. For the rest of them, vpon whome I had false

had false (who were not able to solve the objections which by me were made) did promise me this man, by whose arrivall and conference, both these, and greater difficulties, would most easily and clearly be discharged. As soone therefore as he came, I found the Man to be of a very agreeable, and sweet language; and who did much more delightfully prate over the selfe same things, which they were wont to deliver. But what did it import my extreme thirst, to have a curious cupbearer, of a precious cup. Already mine ears were glutted with those toys, nor did they therefore seeme better to me, because they were better sayd; nor true, because they were eloquent; nor did the soule seeme wise, because the countenance was well shap't, and the speech well tun'd. But they who made me a promise of him, were not good Iudges of things; and therefore to them he seemed both actively and contemplatively wise, because he could charme their eares with his tongue.

I have also met sometymes, with another kind of people, who call even the very Truth into question, & refuse to render themselves thereunto, if it chance to be propounded in a fluent and smooth discourse. But now, O my God, thou hadst begun to teach me, by strang and secret wayes; and

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therefore I beleue it was thou that taughtst me, because the thinge it selfe was true, neither is there any other teacher of Truth but only thou, wheresoeuer, & whensoever it may shine. Now therefore I had learnt of thee, that nothing ought to be accounted true, because it is eloquently deliuered; nor therefore false, because the wordes are incomposed. Nor againe therefore true, because it is rudely expressed; nor therefore false, because it is cloathed in costly speach. But, that wisdom and foolishnes were but so farre forth to be esteemed, as they were profitable or vnprofitable, for the obteyning of thee; and that in wordes either choyce or playne (as in curious or countrey dishes) the meates of both those kindes may be serued.

My greedines then, wherewith I had so long expected that man, was indeed intertayned and delighted with the way, and manner of his discourse; and with his apt wordes, which flowed easily on, towards the apparelling of his conceptions. I was therefore pleased amongst the rest who were many, yea & I commended and praysed him more then many; but I was nothing well content, that when I was one of his Auditory, I might not be suffered to vrge him, and to part with him, the care of some

questions, that I had a mind to aske, conferring familiarly, and exchanging of speech. For which, as soone as I had opportunity, and that I found him among the rest of my friends (at such tyme as it was no way vnfit for me to speake by interlocution, and that I vitered some things, which vsed to weigh much with me) I found, that he, whome formerly I thought to be a man of partes, was wholly ignorant of all the liberall sciences; sauing only of Grammer, and euen therein that he was but vulgar.

But because he had read some of *Tullyes* Orations, and some very few of *Seneca's* Workes, and many of the *Poets*, & the volumes of his owne sect (if any of them were written in Latin, and good language) and by reason that he had also dayly exercise of speech, he therefore was furnished with a kind of eloquence, which became very agreeable; and he grew more able to deceaue by the application of his wit, togeather with a certaine grace, which to him was naturall. Is it not thus, as I am now recording, O Lord, my God, who art the arbitratour of my conscience? Before thee is my hart and my remembrance, O thou who then didst exercise me by the hidden and secret meanes of thy prouidence; & thou didst place those paltry errours of mine before my face, that I might see and hate them. G ij

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*How he grew alienated from the Sect of  
the Manichees.*

### CHAP. VII.

**F**OR after he had sufficiently appeared to be vnskillfull in those Artes, wherein I had thought him to excell; I began to despaire that he would be able to open & vnty those knots which bred difficulty in me; wherof yet a man that were ignorant, might still imbrace the doctrine of *Piety*, provided alwayes that he were no Manichee. For their bookes are full of most large fables, of the *Heavens*, the *Stars*, and of the *Sunne*, & *Moon*; and now I did not thinke (after I had compared the reasons togeather which I had read els where) that he would be able to explicate with subtilty (which yet was the thing that I desired) whether things were rather so as the Manichees deliuered them in their bookes; or at least that from thence, they could fetch probable reason for them. Which yet, when I brought forth to be considered, and discussed by him, I confesse he did with some modesty, forbear so much as to vndertake that burthen; for he knew he could not discharge it, nor was he ashamed to acknowledge as much.

He was not such a kind of man as I had

met with many talking fellowes, who would endeavour to teach me these things, when yet they sayd nothing to me of any moment. This man had braynes, and though not well addrest towards thee, yet were they not stupide towards himselfe. He was not altogether ignorant of his owne ignorance; nor would he rashly ingage himselfe to dispute of those things, through which he could neither make any outright passage, nor retreat from thence. For this I liked the better of him, because better is the modesty of a confessing mind, then were the very things that I desired to know; and in all the most subtile & difficult questions, I found him such. Giuing therefore ouer all pursuite, wherby I was bent towards that learning of the Manichees; & despayring more of their other Doctors (since this Man had been named so much for the cleering of those things that had troubled me) I began at his request, to passe some tyme with him in that study, whereby he thirsted after the knowledge, which I, then being the Rhetorique Maister of *Carthage*, did teach my schollers. And I read with him, either those things which himself desired, or els which I thought fit for such a kind of wit as his.

But all the endeavour, whereby I had



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purposed to proceed in that Sect, was absolutely giuen ouer by me, now that I had knowne that man. Not that yet I was separated wholly from them; but as not hauing then found any thing better then that which I had met withal among them, I resolved to remayne as I was, vnlesse somewhat should perhaps appeare, which I might haue reason to preferre before it. And thus did this *Faustus*, who was the very snare of death both without his knowledge, & against his will, release the snare which I was in. For thy handes, O my God, which were in the hidden part of thy prouidence, did not forsake my soule; and euery day and night, there was a sacrifice offered vnto thee for me, by the teares of my Mother, in the bloud of her hart; & thou didst proceed with me by wonderfull and secret wayes. Thou didst performe it, O my God; for *by our Lord the steps of men are directed, and he disposeth of our way.* For what meanes is there for vs to procure saluation, but thy hand, repaying that which it hath made.

*How he deceaued his Mother, and  
went to Rome.*

CHAP. VIII.

**I**T was thy doing, O Lord, that I should be perswaded to go to *Rome*, and rather

to teach there, then at *Carthage*, which I will not fayle to confesse to thee, because heereby thy most profound secrets, and thy most present merces towards me, are to be considered, and published. It was not therefore, that I disposed my selfe to go towards *Rome*, because more gaine, or greater honour was promised me by those friends, who inclined me to that iourney (though euen these things wrought somewhat then vpon me;) but this was the chiefe, and almost the only cause, That I heard youg men studyed there more quietly, and were subiect to better discipline; & not permitted in a confused, & insolent manner to rush in vpon those Schooles, where their own Maister did not teach; no nor to enter in at all, vnles he should like thereof. Whereas at *Carthage*, the Schollers tooke a deformed and insolēt liberty, to breake in audaciously; and, almost after the fashion of mad men, to disturbe that order, which any Maister had instituted, for the profit of his schollers. They do many things most iniuriously, and euen with a strang kind of stupidity, which were iustly to be punished by the Lawes, if their pardon were not pleaded by custome: they being therefore more miserable, in that they do these thinges as lawfull, which by thyne eternall law will neuer be so. And

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they thinke they do it without punishment; whereas indeed, they are punished by the blindnes which they are subiect to in so doing; and therby do suffer that which is incomparably worse, then the things which they impose vpon others.

But I, in the meane tyme, who when I was a Scholler did not like this custome in my selfe, when I grew to be a Teacher, was fayne to endure it in others; and therfore I was desirous to go to some such place, as where (by general relation) I had learned no such thing to be in vse. But thou, O my hope, and my portion, in the Land of the liuing, didst for the sauing of my soule, propound to me (by meanes of certayne men, who tooke pleasure in that dead kind of life now committing mad things, and then promising foolish, and vaine thinges) certayne difficultyes in *Carthage*, whereby I might be driuen from thence; and delights in *Rome*, whereby I might be drawne thither. And thus thou didst secretly vse the peruerse mind, both of them and me, towards the reforming of my wayes. For both they who disturbed my quietnes, were euen blinded by that vgly rage of theirs; and they who inuited me to make some change, did fauour nothing but of earth; and I, who there, detested true misery, did aspire to find a false

happynes some where els.

But indeed , to what end I went thence , and thither, thou O God didst know, though neither thou didst then discouer to me , nor to my Mother, who passionatly lamented my iourney , and followed me as far as the sea would let her. Though I deceaued her , who euen violently held me ; and who procured either to stay me with her , or to make me take her with me. I pretended that I would but accompany a friend of myne till he were embarked ; and I lyed to my Mother , yea such a Mother, and so escaped from her.

Euen this sinne , O Lord , thou hast mercifully forgiven me , preserving me , being then full of execrable vncleanes, from those sea waters , that I might arrive to that other water of thy Grace in Baptisme ; whereby ( my soule being washed ) those floods which fell from my Mothers eyes, might be dryed vp , which for me did dayly bedew the ground whereon she prayed. And yet , she refusing to returne without me , I could hardly perswade her to remayne that night in a place very neere to our imbarcation where was the *Shrine* of *S. Cyprian* ; but that night I secretly departed , and she remained praying , and weeping. And what did she begge of thee , O my God , with so many tears, but that thou wouldst hinder my nauigation?

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But thou , profoundly considering and hearkning to the engine wherupon her mayne desire was turned , didst not regard what she then particularly desired, that thou mightst the better accomplish, what she had begg'd so long. In the meane tyme the wind blew , the sayls were filled , and the shoare withdrew it selfe from our sight; whereupon she , in the morning after , was grown euen into rage with lamentation and grieffe ; & with sobbing sighes she fild thyne eares , at that tyme contemning them , when thou didst , by meanes of myne owne desires, both draw me towards the ending of the same desires , and didst punish my Mothers sensuall affection to my company, with the iust scourge of sorrow. For she loued my presence after the manner of Mothers , and much more then many Mothers ; and she knew not what ioy thou wouldst impart to her by occasion of that absence of myne. She knew it not , and therefore did she exclaime and weep ; & by those torments she was conuined to be one of the children of *Eue*, with sorrow seeking that which with sorrow she had brought forth. But after she had ended her accusation of my falshood , and cruell wickednes , betaking her selfe againe , to powre out before thee her prayers for me , she returned home , and I went on towards *Rome*.

*Of a dangerous sicknes that he had.*

## CHAP. IX.

**A**N D behold I was visited with the scourge of corporall sicknes; and I was euen very then going downe into hell, accompanied by all those many & grieuous finnes, which I had committed both against thee, my selfe, and many others; besides the bond of original sinne, whereby we al dye in *Adam*. For as yet, thou hadst not forgiven me any thing in Christ; nor had he, by his flesh discharg'd the account of those enmityes, which I had incurred by my sins. For indeed how should he discharge thee by that only imaginary kind of suffering vpon the Crosse, which I then beleeued him to haue endured. The death of his body did not seeme more false to me, then the death of my soule, was then true and certaine; & as true as the death of his body was indeed, so false was the life of my Soule, which beleeued not his true death.

My feuer growing vpon me, I was euen vpon the very point of perishing. For whether could I haue gone, if I had gone then, but into such fire, & torments as had beene worthily allotted out vnto my sinns, by thy iust decree? My mother knew nothing of it, but yet prayed for me in absence; and thou



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who art euery where present, didst hearken to her wher she was, and hadst mercy on me where I was; so farre, as to restore my bodily health, though my sacrilegious soule was still sicke and mad. Nor did I desire Baptisme, in that so great dāger of myne, but I had beene more piously affected, euen when I was a youth, at which tyme being sicke I demaunded it, vpon the accout of my Mothers deuotion, as now I remember, and confesse. But now I was growne so much worse, as I was growne elder, and like a frantike person I scoffed at those courses, which thou hadst taken for our recouery; and yet wouldst not thou suffer, that I, though being such a one, should then dye a double death.

If my Mothers hart should haue been pierced through, with that wound, it could neuer haue beene cured. For I do not sufficiently expresse what extreme affection she carryed towards me; and with how much more sollicitude she brought me forth dayly in spirit, then euer she had done, with payne in flesh. I see not therefore, how she could haue beene cured, it such a death of myne as that, had transpierced the bowells of her loue towards me. And what should haue become of those so feruent and frequēt prayers, which she made for me at all tymes, and in

all places before thee? Or couldst thou, O God of mercy, despise the contrite and humble hart of a deuout and chaste widdow, who was euer giuing of almes, obseruing, and seruing thy Saints; and omitting no day to be present at the oblation vpon thyne Altar; euery morning and euening going to Church, without any intermission, not caring for old wifes tales or ratling, but desiring that she might heare thee in thy inspirations, and that thou wouldst heare her in her petitions. Couldst thou, by whose mercy she was made such, refuse to succour her, & contemne those teares whereby she begged, not gold or siluer of thee, or any other transitory and frayle fortune; but only the saluation of her sonnes soule? O no my Lord, thou couldst not, nay thou wert present, & didst hearken to her, & fullfill what she desired, though in such sort, as thou hadst preordayned. Let it be farre from my hart to thinke, that thou couldst deceaue her in those *Visions*, and *Reuelations*, both such as are, & such as are not mentioned by me, which she locked vp in her faythfull brest. And in her prayers she would euer be vrging them as thyne owne hand-writings against thy selfe. For thou doest vouchsafe, O Lord, because thy Mercy is infinite, to become, by thy promises, debtour euen to them, all whose debts thou dost forgiue.

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*His errors before he imbraced the Euangelicall doctrine.*

## CHAP. X.

**T**H O V didst therefore recouer me from that sicknes, and didst cure at that tyme, the sonne of thy hand-mayd in his body, that otherwise he might be capable of a more certayne and better health, which thou meantst to giue. I associated my selfe, euen then at *Rome*, to those false and deceauing *Saints*; for I applyed my selfe not only to their Auditours (of which number he also was in whose house I had beene sicke, and did recouer) but withall to them who were called *Elect*. For it seemed to me yet, that it was not we that sinned, but that this was done by I know not what other *Nature* that remayned in vs. And my pride tooke pleasure to be without fault; and when I had done any ill, not to confesse that I had done it, *that so thou mightst heale my soule, because I sinned against thee*: but I loued to excuse my self, and to accuse, I know not what other thing which was with me, & yet which was not I. But indeed I, was all that, which sinned, and my iniquity had diuided me against my selfe, and my sinne was so much the more incurable; and my iniquity was execrable, in that I would

rather haue thee, O God Omnipotent, thee  
Esay to be ouercome by me, to my destru-  
ction, then my selfe to be ouercome by thee,  
to my saluation. Thou hadst not therefore as  
yet, *placed a guard before my mouth, nor*  
*lockt the doore of continency about my lippes,*  
*that my hart might not decline to those wicked*  
*wordes, to the excusing of the excuses which I*  
*made for sinning amongst men, who were the*  
*workers of iniquity.* Therefore did I still liue  
in society with those *Eleeſt* of theirs, though  
yet now despayring that I should profit by  
that false doctrine. And although, if I  
should discouer nothing better, I meant to  
remayne quiet in it; yet did I more remisse-  
ly, and more negligently retaine the same.

And then also grew this thought vpon me,  
That the Philosophers who were called the  
*Academiques*, are wiser then the rest, be-  
cause they hold that all thinges are to be  
doubted of, and haue defined this opinion,  
*That no Truth can be comprehended by man;*  
for to me they cleerely seeme so to thinke,  
& so do vulgar men beleue the same of the  
though indeed they vnderstand not the  
true meaning of the *Academiques*. Neither  
did I make any difficulty to repress the too  
much confidence, of the Maister of the  
house wherein I lay; which I found he had  
in those fabulous narrations, whereof the

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*Manichean* bookes are full. But yet I still imbraced the friendship of such as had beene taken by this heresy, more familiarly then I did that of other men, though I did not any longer defend it with my auncient animosity, howsoever my familiarity with their persons (for *Rome* did hide a great number of them) made me more sloathfull in seeking any other reliefe. Especially considering, that I despayred to find that *Truth*, from which they had diuerted me, in thy Church, O Lord of heauen and earth, O thou Creator of all things visible, and invisible. And it seemed to me a matter of great turpitude, to thinke, that thou hast the figure of flesh and blood, and to be limited by the corporall dimensions of our *Body*. And because, when I desired to thinke vpon my God, I knew not how to thinke but vpon the *bulkes of bodyes* (for that which was not such, seemed to me to be nothing :) this was the greatest, & almost the only cause of my ineuitable errour.

For hence it was, that I beleueed that there was a kind of *Substance of evil*, and that it had a *bulke* belonging to it, which was either deformed and grosse, which they called *Earth*; or light, and subtile, such as is the body of *Aire*; and this wicked *Substance*, or *Mind* they imagined to be creeping on the

earth. And because the little inclination to piety which euen then I had, did yet oblige me to beleue, that the good God had not created any *wicked Nature*; I fancied to my self two *bulks*, which I placed one against another, and both of them to be infinite: but the *wicked nature* to be more narrow, and the *good* to be more large; and out of this pestiferous principle, those other sacriledges did follow me. For when my *Mind* endeauoured to haue recourse to the Catholike sayth, I was beaten backe againe, because that was not the Catholike saythe, which I thought to be it. And I seemed to my selfe lesse irreuerent, if I should beleue thee, O my God (to whom thy mercyes shewed towardses me, doe now confesse) to be *infinite* in all other respects (although where I opposed vnto thee that *Bulke of ill*, I were constrained to confesse thee to be *finite*) then if I should pronounce thee to be determinate on all sides, by the forme of a mans *body*. And I thought it better for me to beleue, that thou hadst created no *Euill* (which then to me, who was ignorant, did not only seeme to be some kind of *Substance*, but euen a *substance corporeall*, because I knew not so much, as how to thinke of a *Mind* or *Spirit*, but by thinking euen that to be a subtile kind of *body*, which euill



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I yet conceaued to be diuided from thee, by large distances of places) then that I should belecue such a kind of thing to be of thee, as I conceaued the nature of *Euill* to be.

Our Sauour also himselfe, thy only begotten Sonne, I so conceaued to haue beene deliuered for our saltation, out of the most bright part of thy *bulke* or *substance*, as that I beleueed no other thing of him, then that which I could vainly imagine. Such a *Nature* therefore as that was, I thought could not be borne of the *Virgin Mary*, vnles it were incorporated to her flesh; but how it would be incorporated and not defiled, I did not see, according to the fancies which I had framed. I feared therefore to belecue that he was borne in flesh, least so I should haue beene obliged to beleue that he was defiled by flesh. Now will thy spirituall children laugh at me, in a gentle, and louing manner, if they read these Confession of myne, but yet such I was.

*How S. Augustine conferred with the Catholikes.*

### CHAP. XI.

**B**ESIDES, I thought those things could not be defended, which the Manichees reprehended in thy Scriptures: but yet sometymes I desired to examine them one by

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one, with some man most learned in those bookes, and thereupon to see what he held.

For already the speach of a cerryayne *Helpidius*, speaking and discourfing face to face against the *Manichees*, began to moue me, euen whilest I was at *Carthage*, when he produced such places out of Scripture, as could not easily be impugned. And I thought the answere of these me to be weake, which forsooth, they would not willingly be drawne to deliuer in publique; but to vs only in secret. And they would say, that the Scriptures of the new Testament were falsified, by I know not whom, that had a mind to ingraft the Iewish law vpon the fayth of Christ; whereas yet themselues did produce no copyes thereof which were vn-corrupted. But I was most taken and suffocated by the cogitatio of those many *Bulkes*, vnder which I was breathing for life, but knew not how to draw in that pure, and cleare ayre of thy Truth.

*The fraud which schollers used against  
their Maisters.*

### CHAP. XII.

**I** Did seriously therefore beginne, to do that for which I came; which was to teach Rhetorique at *Rome*; and first, to draw some home to my lodging, to whome, & by

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whome, I might be made more knowne. And behold, I found that some disorders were committed at *Rome*, which I could not endure in *Africke*. For in truth I was told that those *Enersions* were not suffered to be made by those wicked youthes. But they sayd that to auoyd the payment of that stipend which they ought to their Maisters, it was vsuall for many to conspire, and trans-ferre themselves suddainly from one Maister to another, being betrayers of their sayth; and such, as by whome Iustice is trodden vnder foot, through the high account which they make of money. My hart also did hate these men, though not with a perfect hatred; for perhaps I did it more, in regard that my selfe was to suffer it from them, then for that they did it wickedly to other folkes.

But yet certainly such persons are base, and they defyle themselves by departing from thee (taking pleasure, in putting vpon men certayne lewd tricks of the tyme; and indurty gayne, which when it is apprehended, it defiles the hand) and by imbracing the world which flies away, and by contēning thee who art permanent; and who recallest & pardonest the adulterous soule of man, if it will returne to thee. And now I hated such peruerse and crooked natures as those,

although I would loue them if they would mend, by preferring the knowledge of what they learne, before their money; and by preferring, before their learning, thee O God, the Truth, and plenty of all assured good, and the most chaste peace. But then, I was more vnwilling that they should be euill in myne owne respect, then I was desirous that they should be good for thine.

*How going to Milan to teach Rhetorique he was receaued by S. Ambroise.*

## CHAP. XIII.

**A**FTER they had sent from *Milan* to the *Prefect* of the City of *Rome*, for the prouiding of that place, with a *Maister* in *Rhetorique*; the election being publique, I procured and obteyned to be chosen, by meanes of those very *Manichees*, who were so spiritually drunke, and whose company I desired by that meanes to auoyd. But both of vs were ignorant, that *Symmachus* (who was then the *Prefect*) would send me as approued from thence, vpon the publishing of this prouision to be made. And I came to *Milan* to *Ambrose* the Bishop, a mā knowne and esteemed throughout the world, and a deuout worshipper of thee; whose discourse did plentifully affoord, and dispense the flower, of thy wheate, the smoothnes of thy

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oyle, and the sober delight of thy wine, vnto thy people. To him I was lead by thee, not knowing vpon what designe of thyne; but it was, that by him I might be lead to know thee.

That man of God, receaued me after a fatherly manner, and approued my iourney in such a fashion as became his place. I began to loue him, not as one, at first, who was a teacher of true doctrine (which I wholly despayred to find in thy Church) but as a man who to me was courteous. I willingly heard him preaching to the people, yet not with that intention which I should haue brought; but spying, as it were, vpon his eloquence, whether it were agreeable to the fame that ran of him, more or lesse. I was careles, and despised the matter which he deliuered; but I was attentiu and delighted with the sweetnes of his speech, though (howsoeuer it were learned) yet for as much as concerned the manner, I found it not to be so pleasing, and winning as was that of *Fauftus*. Indeed there was no comparison to be made in point of matter; for this later did but wander vp and downe by certayne fallacyes of the *Manichees*: whereas the other did most substantially teach saluation. But saluation is farre from sinners, such as I was then, and yet by little

and little I grew dayly neerer to it, though I knew not how.

*How hauing heard S. Ambrose, he by little and little forsaketh his errours.*

## CHAP. XIV.

**T**HOUGH I troubled not my selfe much to learne those thinges which he taught, but only to obserue in what manner he expressed the (for I despayred (vayne man that I was) of euer finding any way to thee) yet together with his wordes which I liked, the thinges themselues which I neglected, came into my *Mind*; neither knew I how to seuer them. And whilst I opened my hart to conceaue how eloquently he spake, the consideration of the Truth of what he sayd, did enter also; though indeed it was but by small degrees.

For first it seemed to me, that the *Catholique sayth* (for which I was wont to thinke, that nothing could be sayd against the *Manichees*) might be defended without absurdity, especially when I had heard some few hard places solued, in Scriptures of the old Testament, which whilst I vnderstood literally, I was scandalized. But (many of them being spiritually expounded) I began then to cast away that desperate conceite of myne, whereby I thought that the *Law*, and



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the *Prophets* could not by any meanes be vpheld, against the hatred and scorne of such as were the aduersaryes thereof.

Neither yet did I hold my selfe obliged heereby, to imbrace the *Catholike Religion*, although it might haue many learned men, who both probably and copiously answered all obiections: nor yet conceaued I, that opinion to be false which formerly I had profest, because now I thought both the sides were equall. For in such sort did the *Catholik* cause seeme not to be ouercome, as that yet withall, I tooke it not to be victorious. Now therefore did I earnestly intend my mind, to see if it were possible to conuince the *Manichees* of falshood, by any certaine argument; & if I could once haue come to conceaue a *Spiritnall substance*, all their fancies and deuises would haue beene discharged, and reiected by me; but this I could not tell how to do. Yet (for as much as concerned the *masse*, or *body* of the *world*, & all those other naturall thinges which the sense of Man could reach vnto) the more I obserued and compared these men with others, the more I resolued that many of the *Philosophers* had discoursed with more probability then they. And therefore doubting now of all things, and wauiing vp and downe in the midst of them (after the manner


manner of the *Academiques*) I concluded, that I was to abandone the *Manichees*; not conceauing, that euen in that tyme of my suspence, it was fit for me to continue in that Sect, before which I preferred many *Philosophers*; and to which *Philosophers* I did yet wholly refuse to commit the cure of my languishing and pining soule, because they had no knowledge at all of the sauing name of Christ. I resolu'd therefore to be catechized in the *Catholike Church*, which had beene so earnestly recommended to me by my Parents; till such tyme, as some certainty of truth would appeare, wherby I might direct my course.



## THE SIXTH BOOKE.

*How Augustine was neither a Manichee,  
nor a Catholike.*

### CHAP. I.

 **T**HOU my hope, euen from my youth; where wast thou, and whither wert thou gone? Was is not thou who madest me, and didst distinguish me from the beastes of the

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earth, and the foules of the ayre ? Thou madest me wiser, and yet I went walking through darke and slippery places ; and I sought thee without my selfe, and I found not the God of my hart ; but I came on, as into the depth of a sea, & I distrusted and despayred to find out the *Truth*. By this tyme, my Mother, whom deuotion and affection had made aduenturous, was come to me. She followed me by sea and land ; and in all her dangers, she was secure in thee. For euen in the stormes at sea, she would be cheering vp the Mariners ( by whome the apprehensiuē, and vnexperienced passengers, when they be perplexed, are wont to be comforted ) and she assured them, they should arriue in safety, for so much thou hadst promised to her in a *Vision*.

She found me deeply iadangered by a despayre of comming to know the *Truth* : but yet when I had told her, That as I was no *Catholike Christian*, so yet, that I was no more a *Manichee* (like one that had heard some very vnexpected thing ) she did euen spring againe with ioy ; being thereby made secure, touching that part of my misery, for which she offered me with tears as dead, though shortly to be reuiued by thee. And so I was carryed out, vpon the Beare of her cogitation, that thou mightest say to the

Widdow: *Young man, I say unto thee ryse;* and that he might reuiue, and beginne to speake, and thou mightest restore him to his Mother. Her hart therefore did not beate in any troubled manner, when she heard that, to be done already in great part, which with dayly teares, she desired might be wholly done; and that I was freed from so great falshood, though I were not yet giuen vp into the handes of Truth. Or rather because she was certayne, that thou who hadst promised the whole, wouldst also vouchsafe to impart the rest, she did most peaceably, and with a hart full of confidence, make answer to me, how she hoped assuredly in Christ that before she was to depart out of this life, she should see me a saythfull Catholique. This she sayd to me; but towardes thee, O thou fountaine of mercyes, she dispatcht more feruent prayers, and more frequent teares; that thou wouldst make hast to help me, and to illuminate my darknes, that I might run more studiously to the Church, and that ( especially in the houre, when *Ambrose* was to preach ) I might be swallowing the water of that fountaine, which springeth up to eternall life. For she loued that man, as a very Angell of God, because she knew that I was then brought to that suspensiuē state of mind, by his

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meanes ; by whome she did assuredly hope , that I should be carryed on , from the spirituall disease wherein I was , to perfect health. Though perhaps I might first seeme to incurre some further danger , as it were by a *crisis* , to speake after the manner of Phisitians.

*Of the Offeringes of bread and wine which were wont to be made upon the tombes of Martyrs.*

CHAP. II.

**W**HEN therefore my Mother would haue brought , to the shrines of Saints , certaine bread and wine , with some little prouision of meat (according to the custome of *Africke* ) and was yet forbidden by the *Ostiarius* , or doore-keeper of the Church of *Milan* , as soone as she vnderstood , that the Bishop had so ordeyned , she did so piously and obediently imbrace it , as that my selfe did wonder , to see her , made with such ease , rather a condemner of her owne ancient custome , then a questioner of the present prohibition. The delight in sensible wine , had not ouertaken her spirit ; nor did the loue of it , make her hate the true wine , which is thy Truth , as it happeneth in the case of many other men and women , who take no more gust in soberly celebrating thy

prayſes, then drunkards would to haue their wine ſoundly watred.

But when ſhe uſed to bring her little baſket with thoſe prouiſions, wherof firſt ſhe was reuerently to taſt, ſhe would haue but one very ſmall cup of wyne, tempered with much water, according to her ſober pallat, wherof ſhe was to take a little. And if there were many *Memories*, or *Shrines* of ſuch as were deceased, which ſeemed worthy of the like honour, the ſame meaſure ſhe was wont to carry ſtill about; which was not only almoſt all of water, but growne (by that tyme) euen to be like warme with long ſtanding; and ſo would ſhe impart it to ſuch of her family as were about her, rather by ſmall ſuppes then draughts, becauſe ſhe came not thither to ſeek pleasure, but deuotion.

As ſoone therefore as ſhe found, that this cuſtome was prohibited by that excellent Preacher, and holy Prelate *Ambroſe*, euen to them who yet did uſe it modeſtly (both becauſe ſuch as were giuen to exceſſe in drinking, ſhould not thereby take occaſion of riot, and becauſe alſo, that manner of celebrating the memory of the dead, did very much reſemble the ſuperſtition of Gentiliſme) ſhe did moſt willingly abſtayne from the ſame. And inſteed of a baſket filled



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with the fruits of the earth, she learnt to carry her hart full of more pure desires, or vowes to the tombes of those Martyrs, that what she was able, she might bestow vpon the poore, wher the communion of the body of our Lord was celebrated, by the imitation of whose passion, those Martyrs were sacrificed vp, and crowned.

But yet it seemes to me, O Lord my God (and such is my opinion heereof, as in thy presence) that my Mother would not easily perhaps haue yealded to the putting away of her custome, if she had beene prohibited by any other, whome she had not loued so well as *Ambrose*; but him she did extremely affect for the regard of my spirituall good. He also loued her, for her most religious conuersation; who full of good works, and feruent in deuotion, did so frequent the Church that he would often (when he saw me) breake out into prayses of her; congratulating with me in that I had such a Mother; whilst he knew not withall, what kind of Sonne she had of me; who made doubt of all that he sayd, and who did not thinke that any way of life was to be found.

*Of the earnest busines, and studyes of*  
S. Ambrose.

## CHAP. III.

**N**OR did I yet sigh and groane in prayer, that thou wouldst help me; but my mind was busy in the search, & earnest in the discussion of Truth. And I accounted *Ambrose* to be a happy kind of man (euen according to this world) whome persons of such quality & ranke did honour; only his course of Chastity seemed a paynefull thing in myne eye. But what hopes he carryed in his breast, or what difficulty he had in resisting the temptations, to which euen that excellency of his was subiect; what comforts he found in his aduersityes; what a discerning tongue he had, which was rooted in his very hart; and what sauoury and solid ioy he tooke, in the feeding & ruminating vpon thy Bread: this, I had neither tryed, nor could coniecture; and so neither yet did he, on the other side, vnderstand the vehement and boyling motions of my hart, nor that pit of danger into which I was fallen. For I could not demaund of him what I would, and in what manner I would; so many troupes of men full of busines (to whose occasions and weaknes he condescended) interposing themselues, & shutting me out

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both from his care, and from his tongue.

When he was not with them ( which yet was very seldome ) he would be repaying his body with necessary food, or his mind with study. But when he was reading, his eyes would rowle and run ouer the leaues; and his hart did search into the vnderstanding of the sense, but his voyce and tongue did wholly rest. In the many tymes, when we were present ( nor did he forbid any man to enter, nor was it his custom to be told before hand of such as came to speake with him ) we euer found him so reading to himselfe, ad neuer otherwise. And sitting there a long tyme in silence ( for who among vs would aduerture to interrupt him ) we learnt & made this coniecture, that he would not willingly be distracted, from recreating his mind with study, in that little tyme wherein he had found a vacation from the noyse of other mens businesse. And that perhaps he had a feare, least if the Authour whome he had in hand, should deliuer any thing obscurely, his Auditors might be so doubtfull and vnsatisfyed therein, as that he should be forced to explaine it; and ( by occasion thereof ) fall into the discourse of harder questions; and so, the tyme being spent vpon such speech, he should haue lesse commodity then he desired, to turne ouer the vo-

lumes that he meant to read. Peraduenture also he had a respect to the conseruing of his voyce, which most easily was weakned when he spake much; & this might be a more iust reason for his reading in silence.

Whatsoever was the moriue of that man, in him it was iust and good; but sure I am, that I had not the commodity to aske those thinges which I desired to know of that breast of his, which was a holy Oracle of thyne; but only in such cases, as when the answer might be made in few wordes. Whereas those tumultes of my hart, would haue required to find him full of leasure, that so I might haue powred them out before him; but this fortune they neuer met withal. Only I heard him preaching the word solidly to the people euery Sunday; and I was more and more confirmed in this point, that all the knots of crafty calumniation might be dissolued, which those deceauers of vs used, to bring against those diuine bookes of thyne.

But when at length I also found, that *Mans Being made by thee after thine owne Image*, was not so vnderstood by thy spirituall children (whome thou doest regenerate by *Grace* in the *Catholik Church*, which is their Mother) as that they did beleene, yea or so much as conceane, thee to be deter-

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mined, or cast vp into the limites of an *Humane body*. And though I must confesse I did not at all, or so much as in a confused māner, apprehend how there could be any *spirituall substance*; yet did I blush, euen full of ioy, in regard that I found my selfe thereby, not to haue barked so many yeares, against the Catholike faith, but against the *fancyes* and *fictions* of carnall thoughts. But yet I had beene rash and impious, in that I had sayd those things accusingly, which I ought to haue learnt inquiringly. For thou, O Lord (who art most high, most neere, most secret, & most present with vs, and who hast not any members, some greater and some lesse, nor art in any place, but art all euery where) thou I say, art no *corporeall thing*; and yet thou *madest man after thyn owne Image*, who yet consisteth of parts: and behold he is contayned, from head to foot, in some certayne place.

*Of the Letter, and the Spirit.*

CHAP. II II.

**W**HEN therefore I thus was ignorant, how this *Image* of thyn could subsist, I studiously inquired how it was to be beleued by me; and I did not insolently oppose to it, as beleued by others. The care of finding out, and holding fast some assured

*Truth*, did so much the more sharply euen  
feed vpon my very hart, as I was ashamed  
to obserue, that ( hauing beene so long  
abused, and deceaued, through the promise  
of certayne *Manichees* ) I had with childish  
errour, and animosity gone prating so many  
thinges vncertayne, as if they had beene  
certayne. That they were false it did not ap-  
peare to me till afterward, but it was cer-  
taine that they were vncertain, although I  
held sometymes, that they were certayne,  
when with a blind and contentious spirit I  
accused thy Catholike Church; whereof  
although I then conceaued that she did not  
teach true thinges, yet neither did she teach  
those other, whereof I so bitterly accused her.

Therefore was I confounded with shame,  
and I began to be conuerted; & I reioyced,  
O my God, in that, *thy only Church, the*  
*mysticall body of thy only Sonne* ( wherein  
the name of Christ was layd vpon me being  
an infant ) did not relish those childish  
royes, nor had any such thing in her sound  
doctrine, as that it should contract or thrust  
thee, being the Creatour of all thinges, into  
any space or measure of place; which, how  
large & sublime soeuer it were, yet was it li-  
mited and determined by the figure of *Mans*  
body. I was also glad, that the ancient  
writinges of the Law, and the Prophets



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were no longer read by me, with that eye to which formerly they seemed absurd; when I misliked thy Saints, as if they had taught such and such things; whereas indeed they taught nothing lesse. And I reioyced when I heard *Ambrose* in his sermons to the people, most diligently recommend this as a Rule to them, *The letter killeth, but the Spirit quickneth*; and when those things which (being literally vnderstood) might seeme to induce a man to a puerse beleefe, by his remouing the mysticall veyle, were spiritually opened and expounded by him. Nor spake he any thing which offended me, although he sayd those things concerning Truth whereof I was ignorant? for I kept my hart free from giuing any firme assent; and fearing to fall into a precipice, I was worse killed by hanging in suspence. For I desired to be so well assured of that which I did not see, as I was certaine, that seauen and three make ten. Nor yet was I out of my wits so far, as to thinke that this last, might not also be comprehended by discourse, but the certaintie which I found in this, I desired also to find in other things, whether they were *corporeall* (though not present to my sense) or *spirituall*, whereof yet I knew not how to thinke, but in a *corporeall* manner.

By beleeuing, I might haue been cured; and so the eye of my Mind being cleered, might haue beene directed in some sort, towards thy eternall and absolutly infallible Truth. But as somtymes it happeneth, that he who hath fallen into the handes of an vnskillfull Phisitian, is loath afterwarde to commit himselfe euen to a good one: so was it in the state of my soule, which could not be healed but by beleeuing. And for feare of beleeuing false thinges, it refused to be cured by true ones; resisting those handes of thine, which had compounded the remedies of fayth, and sprinkled them vpon the diseases of the world, and recommended them to mankind by so great authority.

*Of the Authority, and necessary Vse of the Holy Scripture,*

## CHAP. V.

**B**V T yet hereupon, I now also beginning to preferre the Catholike doctrine, did thinke, that I might more reasonably, & not without good ground, be required to belecue somewhat, wherof it was not demonstrated, either that the thing in it selfe was true, or that it was not true, or whether being true in it selfe, it were yet by some not conceaued to be so; then that I should, by their rash kind of vndertaking, be drawn

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to deserue to haue my credulity derided; and then afterwarde to be enioyned by them, to belecue so many most fabulous and absurde thinges, euen because they could not be demonstrated. Then by little & little, thou O Lord with a most sweet and mercifull hand, didst order and compose my hart; which considered how innumerable other thinges I beleueed, which I saw not; and at the doing whereof I was not present. As namely many thinges, which are recorded in the history of seuerall Nations; so many thinges of Cittyes and Townes, which I had not seene, so many thinges wherein we beleue our friends, our Phisicians, and so many, and many other men which vnles they should be beleueed, nothing could be done in this life. And lastly, I reteyned a most vnremoueable assurance, that I knew of what parents I was borne, Which yet I could not know but by giuing credit to heare say. Thou didst perswade me thus, I say, that not they were blameable, who beleened thy *Bookes*, which thou hast grounded by such authority, throughout almost all the Nations of the earth, but that they indeed were blameable, who beleueed them not; and that no care was to be giuen to any, if peraduenture they should say to me, *How dost thou know that those Bookes were*

*imparted to mankind by the spirit of that one God, who is true in himselfe, and most true when he speaketh to us.* For that is the very thing it selfe, which is especially to be beleued. And no brawling about the decision of captious questions (whereof I had found so many among the *Philosophers* fighting with one another) could euer extort so much from me, as that at any tyme, I should not belecue thee, to be whatsoeuer indeed thou art (although I knew not what that was,) or that the gouernement and dispensation of humane things, did not belong to thee.

True it is, that sometymes I beleued this more stilly, and sometymes againe more remissely; yet did I euer belecue thee to bee, and that thou hast care of vs; though I were ignorant, both of what was to be thought touching thy *Substance*; and what way did either leade men towards thee, or estrang men from thee. And therefore whe we were thus weake in the finding out of *Truth* by euident reasons, & that for this cause we had need of the authority of *holy Bookes*, I began to belecue that thou wouldst in no case haue giuen so eminent authority to that Seriprure, throughout the world, vnles thou hadst bin pleased, that we should both belecue in thee, & seeke thee by meanes therof.

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For, that which was wont to offend me in those bookes, as if it had byn absurd, whilst now I was hearing many things expounded probably therein, I found to be referred by them, to the heighth of the mysteries, which they conteyned. And the authority thereof seemed so much the more venerable to me, and worthy of a Religious kind of credit, as it was both at hand for all the world to read, and yet it reserued the dignity of the secret, which it carryed, in a more profound sense. Exhibiting it selfe to all in most euident tearmes, and by a most humble manner of speech; & exercising the vnderstanding of such as *are not light of hart*. To the end, that through the playnesse thereof, it might receaue all men in to that large bosome; and through those strait and deep passages, it might conuay and ferry ouer some few, towards thee. Yet euen those few are many more, then they would haue beene, if either it had not obteyned so great an eminency of authority, or if it did not draw the multitudes of people, into that bosome of holy humility. Such thinges as these I thought, & thou wert present with me; I sighed, & thou heardst me; I floated vp and downe, & thou didst gouerne me; I walked through the broad wayes of the world, and thou didst not forsake me.

*Of the Misery of such as are ambitious : and  
how he was moued by the example of  
a Beggar.*

## CHAP. VI.

**I** Was gaping after honour, & wealth, and marriage, and thou laughedst at me. In these desires, I was subiect to most bitter difficultyes, thy selfe being so much more mercifull to me therein as thou wert far from suffering any thing, which was not thy very selfe, to grow delightfull to me. O Lord behold my hart, thou who art pleased, that I should remember, and confesse this to thee. Now let my soule cleaue to thee, which thou hast freed from that so rough glew of death. So miserable it was, that it had lost the feeling of the wound it had; and thou didst cleanse it, to the end that leauing all other things, it might be conuerted to thee, who art aboue all thinges; and without whom all things are nothing, that it might, I say, be conuerted to thee, and so be healed. How miserable therefore was I, and how didst thou proceed with me, that I might be able to find my misery, vpon that day when I was prouiding to make an Oratio in prayse of the Emperour, wherein I was to utter many vnruthes, and was to be applauded by the who knew I would do so; and my hart



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was panting with the heat of these cares, & did euen boyle againe with the feuer of consuming thoughts. As I was passing through one of the streets of *Milan*, I obserued a poore beggar, who by that time I thinke had well dined, for he was all iocund, and full of sport, whilest I, the while, was sad at the hart.

And I discoursed with those friendes who were with me about the many afflictions, to which we were obliged by those mad affections of ours. Because by al those labours, vnder which then we groaned (drawing the burthen of our misery, being vrged by the spurrs of sharp desire, and euen by the very drawing thereof, increasing it) we aspired to nothing els, but some secure kind of ioy; wherein that beggar had gotten the start of vs, who should neuer peraduenture be so happy as to ouertake him. For that temporall felicity which he had obteyned by the meanes of a little money that he had begged, the same was I contriuing and compassing, by other so intricate and painefull wayes. True it is, that the ioy which he had, was not a true ioy; but yet I, did much more falsely seeke true ioy by my ambition, then he had done; and yet he was merry, and I was perplexedly melancholy; he was safe, and I full of feare.

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If any man should aske me, whether I had rather *reioyce*, or *fear*; I should say, *reioyce*; if againe, he should demand whether I had rather be like that *beggar*, or like my selfe; I should rather chuse to be my selfe, though I were euen defeated with care, and feares. But yet would not this be done absurdly by me, and against reason? For I ought not the to haue preferred my selfe before him, in regard that I was more learned then he, for this was not the reason of my *reioicing*; but only it was the meanes of my procuring therby to please men, & only to please the, without instructing them.

For this cause didst thou euen break these bones of myne w<sup>th</sup> the staffe of thy instruction. Away therefore with them from my soule, who say thus: *The importance is, from what ground a mans ioy proceeds. That Beggar was glad through his being ouertaken with wine. but thou desirest to be made glad, by the purchase of glory. What glory, O Lord? That which is not in thee. Now as that Ioy of his, was no true ioy, so neither was the Glory that I aspired to, any true Glory. This thought did yet further trouble me, when I considered that he in the night following, would digest his drunkenes, whereas I had carryed myne to bed with me, and had risen againe withit, many a tyme, and might do*

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so afterwards I knew not how long.

But still they say: *It is the ground of ones ioy that doth import him.* I confesse it is so, and the ioy of a true and faythfull hope, is incomparably to be preferred, before that vanity. But yet between vs two, there was still great difference, for he was happier then I; not only because he was full of myrth, when I was euen ynbowelled with care, but because he by wishing men well had gotten wines; and I by lying, was struing to swell vp with the wind of pride. Many things did I the say to this purpose, to those my deere friendes; and I had often obserued in them, that which now I felt in my selfe. And I found that I was not right, and I greeued, and therby I doubled my grief; and if any thing happened prosperously, it was a payne for me to apprehend it, because it flew away, euen almost before I could imbrace it.

*How he deliuereth Alipius his deere Companion, from the madnes of the Circensian sports.*

### CHAP. VII.

**W**E who liued together like friēdes, were ioyntly afflicted with such thoughts, as these; ad I did most familiarly, and cōfidently communicate them, with *Alipius*, and *Ne-*

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*bridius*. The former of these, was my neer Countrey-man, being borne of parents who were chiefe persons in that place. He was somewhat yonger then my self, and he had studied vnder me; first, in the place where we were borne, and afterwards at *Carthage*. He loued me much because he tooke me to be learned, and of a good disposition; and I him, for the much expectation that he was of, in vertue and wit, which appeared to be great, euen when his age was not so. Yet the flood of those ill customs which were receaued at *Carthage* (where the ideler sort of publique spectacles was in great request) had drawne him vpon delighting in the *Circensian* sports. Whilst he was swallowed vp therby, & I taught Rhetorique in the publique Schooles, he frequented me not as a Maister, by reason of some driness that had grown betweene his Father and me. And therefore though I had found, that he was damnably delighted with the *Circus*, and my selfe were much disquieted, that he should go about to quench the hope that was conceaued of him (or rather that he seemed to haue already done it) for me to recall or restrayne him, there was no meanes at all, either by the authority of Maistership, or by the interest of friendship; for I conceaued him to be of his Fathers

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mind, concerning me, though indeed he were not so.

But he hauing laid aside the inclinatio<sup>n</sup> of his Father, began to visite me, becoming one of my Auditory; and so to hearken a while, and then begone. In the meane tyme, I had lost the memory which I formerly had interteyned to deale with him, that he would not destroy so good a wit, by the blind and furious pursuite of those vayne sports. But thou, O Lord (thou who sittest at the sterne of all those things which thou hast made) didst not forget that he was one day to proue a Prelate of thy church amongst thy children, and didst ordeyne that publicly a reprehension of him should be made euen by me, who at that tyme knew nothing of it. For vpon a day, while I was sitting in my accustomed place, with my schollers before me, he came in, he saluted me, he sat down, and attended to what we were saying; and I hauing by chance such a passage in hand, as that whilest I was explaining it, it came fitly vpon me to borrow a similitude from the *Circensians* (whereby that which I expounded was the more pleasantly, and easily to be receaued, through a sharp kind of derisio<sup>n</sup>, of such as were subiect to that madnes) thou knowest, O thou God of ours, that then I had no thought of recouering *Alipius*.

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But he rooke it to himself, and conceaued me not to haue spoken it, but only in respect of him. And that which another man, would haue made an occasion of disgust against me, this excellent young man made a reason, why he should be offended with himselfe, and why he should more ardently affect me. For thou hadst sayd long before, and thou hadst written it in thyne owne booke: *Reproue a wise man, and he will loue thee.* Yet for my part I reprov'd him not, but thou vsing all men, as well those that know, as those that know not what they doe, in that order which thou knowest (and that order is iust) didst frame, and draw out of my hart & tongue, certayne burning coales, whereby thou mightst seare and cure the mind of this towardly young man, which was pining away.

Let him conceale thy prayses, who considereth not thy mercyes, but the very marrow of my bones doth confesse them to thee. For he, after those wordes, did speedily snatch himselfe out of that so deep pit, wherein he was willfully plunged ouer head and eares, and blinded with so strag delight; and he rowled vp his mind, with a strong kind of temperance; and all that *Circensian* filth flew off from him, without returning any more. Nay after this, he overcame his



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Fathers vnwillingnes ſo far, as that he might vſe me for his Maiſter, whereunto he conſented; and *Alipius*, beginning to heare me againe, he was alſo wrapped vp together with my ſelf in ſuperſtition; louing in the *Manichees*, that oſtentation of continency, which he conceaued to be ſincere and true; but indeed it was ſenſeles and ſeducing; and it lead ſuch precious ſoules into captiui-ty, as were not able yet to reach the height of vertue; but were eaſy to be deceaued with ſhewes of that, which yet indeed was but a kind of painted, and counterfait appearance thereof.

*How Alipius was taken with a deſire of ſeeing the Gladiatours fight at ſharp, whome formerly he had abhorred.*

CHAP. VIII.

**A**LIPIVS (hauing not forſaken that courſe of the world, which his Parents had inculcated ſo often to him) went before me to *Rome*, that he might ſtudy the *Lawes*; where he was, with an incredible appetite, carryed away, to ſee the *Gladiatours* fight. For when firſt he was auerſe, and did deteſt ſuch ſpectacles as thoſe, certayne friends and fellowes of his in ſtudy, meeting caſually, one day after dinner, and conducting him with a familiar kind of violence, to the  
*Amphi-*

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*Amphitheater* (at such tyme as those tragick and dismall pastimes were presented to the people) he of himselfe did vehemently resist, and refuse to goe; yet being forced he sayd thus: *If you dragge my body thither, and place it there, shall you therefore be able to make me apply my mind, and open myne eyes to those spectacles?* No; but I wilbe absent euen while I am present; and so will I conquer both them and you. Wherupon yet, they were not the lesse desirous to lead him on, perhaps out of a kind of curiosity, to know whether or no he could be as good as his word.

As soone as they were arriued and placed, that whole world was swelling, & euen boyling againe, with those most vast and vnnatural intertaynments. He shutting the windowes of his eyes, forbad his Mind to mingle it self with that mischiefe; and I would to God he had also stopped his eares. For by occasion of a certaine fatall blow which was giuen, & by a strong crye of the whole people, which rung so loud about him (being ouercome by curiosity and as it were resolu'd, that whatsoeuer it were he would overcome that also, and despise it, euen after he had scene it) he opened his eyes, & was strocken with a deeper wound in his soule, then the other was in his body:

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and he fell more miserably, then the man whome he desired to behold. For vpon that fall it was, that the crye was made, which entred into his eares, and opened his eyes, that there might be a way, whereby he also should be wounded, and defeated at the harr.

He was at that ty me a man rather of a bold, then of a valiant mind; and so much the weaker he was, for that he presumed vpon himselfe, who ought to haue confided only in thee. For as soon as he beheld that bloud, he withall drunke downe a kind of sauagenes of mind, and turned not his head a side, but fastned his sight vpon it; and swallowed vp the very furies themselues, and knew not of it; and he was inamoured with the wickednes of those combats, & made drunke with a delight in bloud. He was now no more the man that came thither, but he grew to be euen one of that common people, to which he went; & an entiere companion of those that lead him. what shall I say more: he beheld them, he cryed out for company, he was inflamed with the pleasure of it; and he carryed home from thence, such a measure of mandes, as prouoked him to returne, not only now with them, by whome he was formerly debauched, but more earnestly then they, &

so far as to be seducing of others. But yet euen from thence thou drewest him with a most powerfull and mercifull hand ; and thou taughtst him, that he was to confide in thee , and not in himselfe:but this was done long after.

*How Alipius was apprehended for suspicion of Theft.*

## CHAP. IX.

**B**UT this was layd vp in his memory for his recouery afterward;as also when he studyed at *Charthage* vnder me , and walking at noone day , in the market place (considering that which he was to recite, according to the custome of Schollers)thou sufferedst him to be apprehended as a thief by the officers of the place. Nor didst thou, as I thinke , permit it for any other reason, O our God, but that he, who was afterward to proue so great a man , might early beginne to learne , that one man was not easily to condemne another with temerarious cruelty, of whose cause he was iuridically to take knowledge. He was walking then alone before the Tribunall, with his Tables and style in his hand ; when behold , a certayne young scholler, who was indeed a thief, carrying secretly a hatchet, did enter without being obserued by him , into cer-

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ayne grates of lead, which overlooked Silver-street, and he began to cut the lead. But the noyse of the hatchet being heard, the Silver-smithes who dwelt below, began to murter; and sent forth to apprehend whome they should chance to find. And as soone as he ouerheard their talke, he fled away, leauing the instrument behind him, as fearing least with it, and by it, he might be taken.

But *Alipius*, who perceaued him not as he went in, heard him as he came out; and saw him speedily depart away. And being desirous to vnderstand the cause, went into the place, and finding the hatchet, he paused a while and wondered at it. When behold they that were sent, found him alone with the instrument in his hand, by the noyse wherof they were stirred vp. They stay him, they draw him along; and hauing gathered together the next dwellers of the Market place, they congratulated with themselves, for taking such a notorious thief; and from thence they were carrying him towards the Iustice.

Hitherto, he was in need to be instructed; but then, O Lord, thou didst instantly come to the succour of his innocency, whereof thou only wert the witnes. And when he was to be lead, either to the prison, or place

of punishment, there encountred them a certaine *Architectt*, who had the chief care of publique buildings. They were particularly glad to meet him, who was often wont to haue aduertisement of such thinges as were stolne out of the Market place; as if he perhaps might know, by whome this particular offence had been committed. But this man, had often seen *Alipius* in the house of a certaine Senatour, whome he vsed to court, and instantly knowing him, he tooke him by the hand, and separated him from that confusion of people. And inquiring after the cause of that so great mischance, he vnderstood what had beene done, and willed all them who were there, in rage and tumult, to go along with him; & so they went to the house of that yong man, who had committed the fact. Now there was a boy standing at the doore, and he was so young, as that (being without feare, of doing his maister any hurt therby) he disclosed the whole matter freely, for he was a kind of a foot-boy that followed him to the Market; whome afterwards as soone as *Alipius* remembred, he intimated so much to the *Architectt*. And he shewed the hatchet to the boy, asking him whose it was, who instantly answered *Ours*; then also, being examined, he confest the rest. And so was



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this crime remoued from *Alipius* to that house; and the multitude, being confounded, for hauing already begun to triumph ouer this man ( who futurely was to become a dispenser of thy word, and an examiner of many causes in thy Church ) he departed with increase of experience , and knowledge.

*Of the manner of life which he held with his friends.*

### CHAP. X.

**I** Found therefore *Alipius* at *Rome*, who after did inseparably accompany me, and so he went with me to *Milan*, both that he might not forsake me , & besides that he might proceed in the study of the *Lawes*, to which he had attended; & which yet he was entred into , more by his Fathers desire, thē his owne. And there was he an *Assessor* with an admirable continency; when he more wondred at them that preferred gaine before honesty. His nature was also assaulted, not only by an enticement of gaine, but also by an inducement of feare. At *Rome* he was *Assessor* to the *Prefect* of the Contributions of *Italy*. There was at that tyme, a certaine Senatour most potent, to whose fauour and feare many were obnoxious. This man would needs haue it lawfull for him, to do

a certaine thing by the priuiledge of his power, which by the lawes was not permitted. *Alipius* refused; a bribe was promised; he at the very hart despised it; then threats were vsed, but he stood them vnder foote. All the world admired that rare courage of his, who neither desired for a friend, nor feared for an enemy, so great a man; & who was so extraordinarily celebrated, for the infinite meanes he had, either to do good, or hurt. But the Iudge himselfe in whose Court *Alipius* then was an *Affessor* (although euen he desired not, that the thing should passe) durst not yet refuse the Senator expressly, but layd the fault vpon *Alipius*; pretending that he was hindred by him; for that in very deed, if the other would haue complied, *Alipius* would haue departed. He was in effect only drawne to this course of study, by the hope he had to procure, and compile bookes full of Reports of cases and decisions, at a publique and easy price. But consulting with reason, he made a better deliberation, esteeming that Iustice would be more aduantagious to him, whereby he was prohibited, then that power could be, whereby he was permitted to do ill.

This is no very great instance, *but yet he that is saythfull in a little, is also faithfull in much*; nor can that possibly be for nothing,

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which hath proceeded from the mouth of thy Truth. If you haue not bene faythfull in the uni<sup>st</sup> Mannon, who shal trust you with that which is of more importance: and if you haue not bene faithfull in administring that of others, who will giue you your owne. Such as I haue described was *Alipius*, when he adioyned himself to me; and he wauered in his purpose concerning the manner of life which was to be lead. *Nebridius* also hauing left his Countrey neere *Carthage*, where he vsed ordinarily to liue; and his owne house, and the commodities thereof, which were great; and hauing also left his Mother (who yet meant not to follow him as mine had done) transported himself to *Milan*, for no other cause, but only that he might liue with me, in the most vnwearyed search of Truth, and *Wisedome*. Togeather with me he sighed, and he floated with me vp and downe, being a most ardent seeker out of *happynes*, and an indefatigable penetratour of the hardest questions.

We three were as so many beggars before thee, who feelingly discoursed of our wants to one another; and who expected to be fed by thee, in due tyme. In all that bitterness, which (through thy mercy) did accompany our secular actions, continually we saw darckenes before vs, and we (full of sadnes)

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would turne from it, and say; *How long shall things continue thus?* This we often sayd, but we left not those things, though we sayd so, because there appeared no certayne course, which (having left the former) we were to take.

*He deliberateth about the course of life that he would lead.*

CHAP. XI.

**A**ND I wondred extremely, whilst I was cōsidering earnestly: & remembering, how much tyme had been consumed, from the nineteenth yeare of myne age, when I began to be earnest, in the search of *Wisedome*; and resolved, vpon the finding thereof, to giue over the empty shaddowes, and lying madnes of vayne desires. And behold, I was now thirty yeares old, when sticking fast in the same mudde of my appetite to enioy things present (which yet were flying away, and dissipating my soule) I still sayd, *To morrow I shall find it out; behold it will evidently appeare; and I will imbrace it.* And againe, *behold Faustus the Manichean will be shortly heere, and he will discharge all the difficultes.*

O you the great men, who are Academics, no certainty according to you, can be found concerning the ordering of mans

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life. But I say, let vs seeke the more diligently, and pursue it, that we may not also despayre therof. Behold those things are not indeed absurd in the Ecclesiasticall bookes which seemed so; and they may otherwise, and that conueniently, be vnderstood. I wil fasten my feet in those steps, wherein they were placed by my Parents, when I was a child, till such time as the cleere *Truth* may be found out. But yet where shall it be sought, and when? *Ambrose* is not at leasure, nor haue we leasure to read all. Yea where shall we find the very bookes? whence, or when shall we procure them? Of whome do we borrow them?

Let our houres be distributed, for the salvation of our soules; we are grown to haue great hope. The Catholike faith doth not teach that which we conceaued, & whereof we did absurdly accuse it. The learned men of that Religion, do hold it for a detestable opinion, that *God should be corporeall*; and why do we doubt still to knocke, to the end that other truths may be also opened vnto vs?

Our tyme in the morning is taken vp by our schollers: what do we in the rest? why do we not this? Yet when must we visite our superiour friends, of whose fauour we

haue need? When shal we compose that, which we may vtter to our schollers? When doe we refresh our selues, & release our mind from the excesse of care?

Let all these thinges perish; let vs discharge these vayne and silly toyes. Let vs imploy our selues wholly vpon the only inquisition of Truth. This life is miserable, our death is vncertayne. If suddainly it come vpon vs, in what case shall we depart hence, and where shal we learne those thinges, which heere we haue neglected; or shall we not rather vndergoe the torments due to such negligence? If you say, *that death will make an end, and cut off all care and feeling?* let the truth of this, be therefore considered first; but fye vpon all such conceits: *It is no toy, it is no matter of light importance, which is recommended, & spread ouer the face of the world, by the Christian sayth, from the eminent top of so high authority.* There would neuer haue beene afforded vnto mankind, either so many, or so great blessings from heauen, if the life of the soule did depend vpon the death of the body. Why therefore do we delay the giuing ouer of all care of this world, to imploy our selues wholly, vpon the finding of God, and of a happy life.

But stay a while, euen these worldly thinges are delightful, and they carry no



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small sweetnes with them. We must not so easily diuorce our minds from them; for it would haue no grace, if we should make loue to them againe. Behold it wilbe no hard matter to obtayn some place of honour; and what should a man desire more? We haue store of noble friends, though we haue nothing els; let vs make hast, and some place of preferment, may be asily procured; & a wife may perhaps bee had with money, which may ease our charge; and there shallbe the full point of our desires. Many great persons, and most worthy of imitation, haue attended to the search of *Wisdome*, in the state of marriage.

Whilest I was speaking thus ( and the winds of passion chang'd by turnes, and droue my hart to and fro ) the times still passed on, and I was slow in being couerted to my Lord God; and from day to day I deferred to liue in thee, and I deferred not to dye dayly in my selfe. I desired and loued a happy life, & being afraid to seek it in the proper seat, I was flying from it, when I sought it. For I thought I should be too miserable, if I were deprivied of carnall pleasures; and I considered not the medicine & power of thy Mercy, in the cure of that infirmity; for thereof I had taken no experience. And I belceued that *Continency* might

be acquired by our proper forces, whereof for my part I was not guilty; and withall, I was so foolish, as not to know it to be written: *That no man can haue Chastity, vnles thou giue it.* Yea and thou wouldst not faile to giue it me, if with cordiall groanings I did knocke at thyne eares, and if with a solide fayth I did cast my care vpon thee.

*A conference betweene Alipius and Augustine, concerning Marriage, or a single life.*

## CHAP. XII.

**A**LIPIVS indeed was he that hindred me from marrying a wife; & the reason was, because so, we could by no meanes liue together, in that security of leasure, for the search of *Wisedome*, which we had so long desired. As for that matter, he was euen then, so very chaste, as that it was admirable. For he had tryed that pleasure, in the beginning of his youth, but he was not ingag'd thereby; but he was sorry, and he despised it, ad afterwards liued with extreme *Continency*. Now I opposed to him, the examples of them, who being marryed, were great louers of *Wisedome*; and who were gratefull to God, and had found, and faythfully beloued their friends. But I indeed was far from the greatnes of those mens mindes; and being delicate & weake (through my

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disease of sense) I drew on my chaine, with a deadly kind of delight, fearing least it should be loosed; and (as if my wound were to be exasperated thereby) I declined the wordes of good counsaile, as I would that hand which should haue sought to free me.

Morcouer, the Serpent spake to *Alipius* euen by me; and by my tongue he wrought, and spread certayne handsome snares in his way, whereby his honest, & nimble feet might be intangled. For when he wondred at me (whom he so much esteemed) for cleauing so to the pitch of that pleasure, as that I affirmed (as often as we had speach therof) that I could not by any meanes lead a single life, & defended my selfe (when I found him wondring at me) by saying, that there was a great deale of difference, between the other pleasure, & that which he by stealth, and by starts had tryed, which now he euen scarce remembred; and that therefore he with some colour might despise the delight that I vsed to find (to which yet if the honest name of marriage might be added, he ought not to meruaile, why I contemned not that kind of life,) himselfe also began to desire marriage; not being overcome by the appetite of that pleasure, but only of curiosity. For he sayd, he desired to know what kind of thing that was, with-

out which my life ( which to him was of so much contentement ) to me would not seeme a life, but a punishment. And his mind being then free from that bond, was amazed at my seruitude ; & through that amazement he went on with an appetite of making tryall, by comming to the very experiment it selfe ; and therby he might perhaps haue fallen afterwarde, into that very seruitude, wherat he was amazed in me ; because he would needes enter into a kind of bargaine with death, and *he that loues danger shall fall into it.* Now if there were any conueniency, or honour in the duty of ordering a married life, and hauing children, that wrought but litle vpon either of vs ; but the custome of satisfying an insatiable desire of lust, did chiefly and vehemently torment me, who was already taken by it, and an admiration drew him vp, who was to be taken. In this case we were, till thou, O most high God, not forsaking this low ground of our harts, hadst mercy on vs, who were miserable, and didst succour vs by wonderfull, and vnknowne wayes.

*They were treating to get him a wife.*

#### CHAP. XIII.

**A**Nd there was much a do, to get a wife. Now I was suing for her ; now she

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was promised to me, my Mother vsing all endcauour heerein, to the end, that when I should be marryed, I might also be baptized; and she was glad to see me more and more disposed therunto, & to obserue that her prayers, and thy promises, concerning the change of my religion, were fullfilling dayly. And dayly both through her owne desire, & at my intreaty she craued of thee, with a loud cry of her hart, that thou wouldst by *Vision*, let her see somewhat concerning my future marriage: but thou wouldst neuer doe it. She saw indeed certaine vaine, and fantastical things, such as the earnestnes of her spirit, which wrought so busily about the matter, drew togeather; and to me she declared them, though contemning the, and not with that confidence, which she vsed to haue, when indeed thou didst shew her any thing. For she sayd she could discerne (through I know not what difference of guilt, or tast which she was not able to expresse by wordes) what oddes there was, between thy *reuealing*, and her owne *conceauing*. Yet we were earnest, and the young maid was still demanded. She wanted some two years of being marriageable; but because I liked her otherwise, I was contented to stay out the tyme.

*He proceedeth in the same kind of discourse.*

## CHAP. XIV.

**T**H E R E were we, many friends of vs, who considering and detesting the extreme vexations of a worldly life, deliberated and resolved to liue quietly, and to be farre remote from company. And hauing determined to make that retreat, we purposed to lay such means together as we could get; and to frame one purse of al, that through the sincerity of our affection, there might not be amongst vs, *myne*, or *thyne*, but that the whole might be of all, and yet no more might be accounted to belong to all, then to euery single man. It seemed to vs, that we might well be some ten persons in this kind of *Academy*. Some there were amongst vs very rich, and particularly *Romanianus* our neer Country-man, who euen frō our childhood had beene a most familiar friend of myne; & whome the extreme heate of his affaires, had drawne to that place of our residence. He much encouraged vs in this course, & therein his voyce was of great authority, because his fortune was much fairer then that of others. It seemed good to vs, that two of the company might be chosen euery yeare, who like officers of a house, might make necessary prouisions, whilst



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the rest were quiet. But as soone as we began to consider, whether that would be pleasing to our wiues (which some of vs had already, and for my part, I resolued that I would haue one) all that plott, which had beene made so well, fell asunder in our hands, and so being broken, was cast aside. From thence did we returne againe, to sighes and groanes; and we continued to walke in the broad and beaten wayes of the world. For many were the cogitations of our harts, but thy Counsaile doth remayne for euer. From which Counsaile, thou didst laugh at ours; and thou didst prepare thine owne, and resoluedst to *giue vs food in conuenient tyme; and to open thy hand, and to fill our soules with benediction.*

*How he continued in his sensualities.*

### CHAP. XV.

**I**N the meane tyme, my finnes were multiplied, and a certayne woman (with whome I vsed to defile my selfe) being torne (as it were) from my side (as the impediment of my disposing my selfe to marriage) my hart (where formerly it had clouen to her) grew to be sliced, and wounded, in such sort, as that the very bloud did follow. She was returned into *Africke*, and had made a *Vow* vnto thee, that she would neuer more

know man; hauing left with me a sonne, whom I had vnlawfully begotten by her. But I miserable man, who had not the courage, so much as to imitate a woman, and being impatient of two years delay ( by which tyme another whome I was named to, in the way of marriage, was to grow of yeares) I ( who was indeed not so much a loue of marriage, as a slaue to lust ) did procure yet another Concubine, by whome that disease of my soule ( which if it were not incurable, it was at least much increased) might be entertayned, and guarded on ( as by the safe conduct of my ill custome still continuing ) till I should arrive in the kingdom of Marriage. Neither yet was that wound cured, which had been made in me by cutting off the former; but rather, after an extreme inflammation and affliction, it did putrify & paine me, though in some sort more dully, yet after a more desperate, and dogged manner.

*Of the immortality of the Soule.*

#### CHAP. XVI.

**P**RAISE be vnto thee, glory be vnto thee, O thou Fountaine of Mercyes. I grew by sinne further from thee, and thou by mercy camest neerer to me. For euen very now, was thy right hand about to take

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me out of that filth , and to cleanse me from it, and I knew not of it. Nor did any thing recall me from that deep pit of carnall pleasure , but the feare of death , and of thy future iudgments , which , by my other sundry opinions , were neuer remoued from my beleefe. I was discoursing with my friends *Alipius* , and *Nebridius* about the ends of *Good* and *Euill* ; and I was saying that *Epicurus* his sect , should haue wonne the prize with me , if I had not beleeued the immortality of the Soule ; and that which *Merits* do import , which *Epicurus* would not beleeuue. And I asked , why , if we were immortall , & might liue in continuall pleasure of the body , without any feare of loosing it , we should not be *happy* , or what other thing could we desire. But in the meane tyme , I knew not that euen this was a part of great misery , that I was so drowned and blind , as not to be able to apprehend the light of vertue , and of that beauty which is to be imbraced for it selfe ; which the soule can see , though the eye of flesh and bloud cannot. Nor did I , miserable wretch , consider from what veyne it flowed , that I did so delightfully conferre about these vn-cleane things , with my friends. But indeed I could not without friends haue beene happy , euen as then I was , though all carnall

pleasures had beene at my commandement in abundance. I loued those friends for themselves, and I found that I was so beloved by them.

*O intricate wayes of the world? Woe be to that audacious soule, which presumes to hope, that by leauing thee, it may find any thing els which is better! My soule hath turned & tossed it selfe vp and downe, vpon the backe, vpon the sides, and vpon the breast, and it hath found all thinges hard; and thou onely, O my God, art Rest it selfe. And behold thou art present with vs, and deliuerest vs from our miserable errors. Thou doest place vs in thy right way, and doest comfort, and say vnto vs; Run on, and I will carry you, I will conduct you to the end, and euen there I will continue to carry you.*

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THE  
SEVENTH  
BOOKE.

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*Reiecting corporeall Images, he began to  
acknowledge God to be incorporeall.*

CHAP. I.

**N**OW was the profane and  
wicked time of my Adolescence  
dead, and I went into the state  
of more confirmed youth. So  
much as I was more growne in years, so  
much more was I defiled with vanity; not  
being able to apprehend any other *Substance*,  
but such as I could see by these eyes of myne.  
Yet did not I conceaue thee, O God, to be  
in the figure of *a mans body*, from the time  
that I had heard any thing of *Wisedome*. I  
euer fled that falshood; and I was glad that  
I had found this truth in the fayth of our  
*spirituall Mother, thy Catholike Church*.  
But yet I knew not what I should conceaue  
thee to be; and I, though I were but a man,  
and such a man, did yet endeauour to con-

ceau thee to be the supreme, and only true Good. And I beleued thee, withall the powers of my soule to be *incorruptible*, and *unchangeable*. Because I plainly saw, and was certain (though I know not how, or by what meanes I came to know it) that whatsoeuer was *corruptible*, was worse then that which was *not corruptible*; and that which could not be *violated*, I did instantly prefer before that which might be *violated*; & I resolved that to be better which was subiect to no *mutation*, then that which might be changed.

My hart did violently crye out, against all the former fictions of my brayne; and at a clapp I endeaoured to driue away that fluttering troupe of vncleane imaginations from the sight of my mind. And yet, when it was but euen scarce remoued, behold it came clouding in againe vpon me, & rushed in vpon my sight, and darckned it. So that although I conceaued thee not in the forme of a *humane body*, yet I was forced to thinke thee to be *corporeall*; taking vp mighty spaces of place, either infused into the world, or els diffused by infinite spaces of place, out of the world. Yea euen thus I thought of the very *incorruptible*, *inuiolable*, and *unchangeable* it selfe, which I preferred before the *corruptible*, the *violable*, and the *changeable*.



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Because whatsoeuer I depriued of those spaces, to me seemed to be *nothing*, yea euen very *nothing* at all: no not so much as an *emptines*, as if a *Body* were taken out of a *place*, and the *place* should remaine void of any *Body*, either earthly, or humide, or aiery, or celestially, and yet that the *place* should still remayne so empty, being no better then a spacious kind of *nothing*. I therefore (being fat & foggy at the hart, & not so much as conspicuons, euen to my selfe) did thinke all that to be wholly *nothing*, which was not spread or diffused by some spaces of *Place*, or which was not condensed or amassed vp, or which did not swel, or which was not, or might not be capable of some such condition. For such *formes* as my eyes went by vp & down, by such *images* did my *Mind* go; nor did I see, that this very action of my *Mind*, wherby I framed those *images*, was no such *corporeall* thing, which yet would neuer haue byn able to haue framed them, vnles it had been somewhat of great nobility.

So also did I conceaue, that thou, O *thou life of my life*, being great on euery side, by infinite spaces of *place*, didst penetrate this huge *Bulke* of the world; and didst passe also without it euery where vastly, and without limite; so that the earth, and the heaven, and all thinges did participate of thee, &  
that

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that they in thee were determined, but not thou at all by them. But as the *body* of this *ayre*, which we haue vpon *earth*, doth not hinder the light of the *Sunne* from transpiercing it with the beames thereof, and penetrating the same (not by cutting, or breaking, but by fullfilling it) so did I thinke, that not only the *body* of the *heauen*, and of the *ayre*, and of the *sea*; but euen that also of the *earth*, was peruious, and penetrable by thee (in all the parts thereof, whether they were great or small) for the receauing of thy presence, which by a secret inspiration doth internally gouerne all things.

Thus did I conceaue, because I knew not what els to think; but yet this was false. For thus, the greater part of the earth was to haue a greater part of thee, and the lesse a lesser; and all things should then haue beene full of thee, in such sort, as that the body of an elephant should contayne so much more of thee, then the *body* of a sparrow, as that is greater, and doth possesse more place then this. And so thou shouldst by gobbets, haue made the great parts of thy selfe, answere to the great parts of the world, & thy lesser parts to the little. But thou art not in such a fashion as this; but as yet thou hadst not illuminated my darknes.

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Nebridius *confutes the Manichees.*

## CHAP. II.

**I**T might haue serued my turne, O Lord, against those deceaued men ( who were also themselues deceauers & dumbe bablers, therefore dumbe because they did not vtter thy word ) it might therefore I say haue serued my turne, which so long agoe was wont to be propounded by *Nebridius*, euen at *Carthage*; & all we that heard it were puzzled at it, What that *strang nation or power of darkenes*, which they are wont to erect as opposite to thee, would haue done against thee, if thou shouldst haue been disposed to fight with it. For if it be answered, that it would haue done thee some hurt, it would also follow, that thou wert *violable and corruptible*. But if it were sayd that it could not hurt thee at all, there would then haue been no reason for thy fighting; and especially for so fighting, as that some portion or member of thyne, or any issue flowing out of thy *substance*, should be mingled with those contrary powers and natures not created by thee, whereby it might be changed; & changed to the worse so farre, as to be translated from felicity to misery; & would need some help, whereby it might be deliuered and purged. And they sayd, that this

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help must be the *soule*, which thy *Word*, being free, might succour, it being in bondage; and, being pure, it being defiled, & being entier, it being corrupted: yea & that this *Word* it selfe was *corruptible*, as being of one, and the same *substance*.

Now therefore if they would say that thou whatsoeuer thou art (that is, the *substance* of which thou art) were *incorruptible*, all those other thinges would fall out to be false and execrable; but if they would say, that thou wert *corruptible*, that very thing is evidently false, and at the first sight to be abhorred. This might therefore haue serued my turne against those fellowes, who were to be wholly cast out of my sicke stomake, because they had no means to escape from being guilty of committing hideous sacrilege, by their hart & tongue, whilst they thought & spake of thee such things as these.

*Free-will is the cause of sinne.*

CHAP. III.

**B**V T, howsoeuer that I did firmly beleue and declare, that thou wert *pure*, and *inuiolable*, and wholly *immutable* O thou our Lord, and true God (who didst create not only our *soules*, but our *bodies* also, and not only our *soules* & our *bodies*, but

## 218 S. AUG. CONFESSIONS.

all men and all thinges ) yet neuertheles I vnderstood not what was the explicite and cleere cause of *Euill*. But whatsoeuer that were, I resolued that so it was to be sought, as that I must not thereby oblige my selfe to belceue, that the *immutable* God was subiect to *mutability*, least my self should become the very thing which I was going to seeke. Therefore now I did securely search after it, being certaine that it was not true which they sayd, from whom I fled with my whole hart; because whilest I was seeking whence *sinne* proceeded, I found them to be full of all sinnefullnes, whereby they pronounced that euen thy *substance* did rather endure ill, then that their owne, did commit ill.

I did therefore bend my selfe to vnderstand the thing whereof I had heard, *That the free disposition of the Will was the cause of our doing ill, as thy iust iudgment was the cause of our suffering ill*. But I was not able cleerely to see this Truth; and therefore endeauiouring to draw the eye of my mind out of that deep darkenes, I was againe and againe plunged into it. That which raised me towardes thy light, was the knowing, that I had such a will, as well as I was sure that I did liue. And therefore when I did *will* any thing, or not will it, I was most certaine that there was no mystery in the

matter, but only that I *willed or not willed it*; and I did euen already obserue, that the cause and roote of my sinne lay there.

But whatsoeuer I did vnwillingly, I saw that I did rather suffer then do; and I esteemed not that to be a fault, but a punishmēt; and I quickly confest (when I remembered how iust thou wert) that I was punished not vniustly.

But yet againe I sayd, who is it that made me? Is it not my God, who is not only *good*, but euen *goodnes* it selfe? Whence therefore come I thus to will, that which is *Evill*, and not to will that which is *Good*; by meanes wherof I may grow to be iustly punished? Who placed this power in me? And who ingrafted vpon my stocke, this branch of bitterness, since I was all made by my God, most sweet. If the Diuell be the authour of it, whence is that very Diuell? and if euen my selfe, of a good Angell that I was, am become a Diuell by this peruerse will of mine, whence grew this *will* to be wicked in me, wherby I might turne Diuell? Since the whole Angell was made good, by that excellent Creatour? By these cogitations I was againe deprest, and euē suffocated; but I was not layd so low, as that hell of error, where no man shall confesse to thee, who beleaueth that thou doest rather *suffer ill*, then man commit it.



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*He groweth by degrees to discover God, and sheweth that he can neither be violated, nor constreyned, nor surprized.*

### CHAP. IIII.

**S**O did I now endeaunour to find out other things, as I had already found, that it was better to be *incorruptible*, then *corruptible*; and therefore whatsoever it is, that thou wert otherwise, I confessed thee to be *incorruptible*. For neuer could any soule, nor neuer will it be able to conceaue any thing, which is better then thou, who art the soueraigne, and most excellent Good. But now, since that which is *incorruptible* is most truly, and most certainly to be preferred before that which is *corruptible*, as I did then prefer it; I had already beene able to lay hold on somewhat with my thought, which had beene better then my God, vnles thou wert allowed to be *incorruptible*. Where therefore I saw that the *incorruptible* was to be preferred before the *corruptible*, there was I to haue sought thee; and by meanes thereof to haue obserued from whence *Evill* doth proceed, that is, from whence that corruption of it selfe doth grow, whereby yet, thy *substance* in no sort can be violated. For by no meanes doth corruption violate or worke vpon our God; by no will, by no

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necessary, by no vnlookt for accident, because he himself is God, & that which he will haue for himselfe is *Good*, and he himselfe is *Goodnes* it selfe; but to be corrupted is not *Good*

Nor art thou compelled vnwillingly to do any thing, because thy power, & thy will are equall; but one would be greater then the other, if thou thy selfe wert greater then thy selfe; for the will, & the power of God, is God himself And so also what can come on the suddaine to thee, who knowest all thinges, & nothing hath any *Being* but only because thou knowest it. And why doe I affirme by so many words that the thing which God is, is no *corruptible substance*, since if he were *corruptible*, he were not God.

*He is earnest in finding out the first  
roots of sinne.*

CHAP. V.

AND I was looking from whence *Euill* did proceed, but I sought it ill; and yet I saw not the *Euill*, which was in this very inquiry that I made after it. And I placed, in the sight of my mynd, all thinges created which I could see, as the *Earth*, and *Sea*, and *Ayre*, and *Stars*, and *Trees*, and *mortall liuing creatures*; as also whatsoeuer els I

## 122 S. AVG. CONFESSIONS.

could not see, as the *Firmament of heauen*; & moreouer all the *Angells*, and all the other spirituall inhabitants therof. But yet euen these did my imagination order in places vp and downe, as if they had beene *bodies*; and I made a huge masse of all thy creatures, distinguished by seuerall kinds of *bodies*; whether indeed they were true *bodies*, or whether I deuised; and faigned them by my *fancy*. I made it, I say, very great; I say not, as great as it was, for that I could not know; but as great as I thought conuenient, only I made it finite.

But thee, O Lord, I conceaued to be inuironing, & penetrating it on euery side, & euery way *infinite*, as if it were a *Sea*, and nothing but *Sea*, which euery where, & of all sides were *infinite*; & had only within it some *sponge* hugely great, but yet finite. And withal that this *sponge* should be on all sides, and in euery part of it, full of this immense *Sea*. And thus did I thinke, that the *finite* creatures were full of thee, being *infinite*; and I sayd, Behold God, and behold what God hath created, and God is Good; he is most perfectly and incomparably more excellent then his creatures; but yet himselfe being Good, he created them also Good; and behold how he doth enuiron & replenish them.

Where therefore is *Euill*, & whence came it? And how crept it in hither? What is the roote, and what is the seed therof? Or is it peraduenture *nothing*? But yet, why then doe we feare it? For euen feare it selfe is an *Euill*, wherby the hart of man is causeleſſy wounded, and tormented; & ſo much the greater *Euill* it is, when we feare any thing, which is not at all to be feared, as hauing no *Being*. Therefore there is either ſome *Euill* which we feare, or els the very *fearing* it ſelfe, is ſome *Euill*. Whence therefore is it? Becauſe God who is good made all theſe things which are leſſe good; but yet both the Creatour, & the things created are all good. Whence then is *Euill*, or whereof was it made? Was peraduenture ſome *Matter euill*, and as he framed & diſpoſed of it, did he leaue any thing therein which he conuerted not into Good? But why did he alſo that? or was he that is omnipotent, vnable to change or conuert it all, ſo as that no *Euill* ſhould remaine therein?

Laſtly, why would he make any ſuch thing? Or why rather would not his omnipotency ordayne, that it ſhould not be at all? Or was it able to exiſt againſt his will? Or if it were eternall, why did he ſuffer it to ly idle for ſo infinit ages as are paſt, & which were before this viſible world? Why was he

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pleased so long after, to make somewhat of it? Or if now suddainly he would needes worke any thing, why should not rather he who is omnipotent, commād that it should not be at all? And so himselfe should be all alone the true and the supreme, and the infinite *Good*? Or if it was not fit, but that somewhat which was not *Good*, should be made & framed euen by him that was *Good*, at least hauing taken away, and annihilated that matter which was *Evill*, he might make the matter *Good*, wherof he might create all things. For he should not be omnipotent, if he could not create any thing *Good*, vnles he were supplied with matter which himselfe did not create. These things did I tolle vp and down, in this miserable hart of myne, which was made heauy by most biting cares, through the feare of death. And though I had not as yet found out the Truth; yet did the beliefe of the Catholike Church cōcerning thy Christ, our Lord and Saujour, sticke fast in my hart. In many things it was yet vnshap't, & it wauered vp & down besides the rule of right doctrine; but yet my mind did not forsake it, nay it was dayly drinking more deeply of it.

*That the Divinations of Astrologers  
are vaine.*

## CHAP. VI.

**N**OW also had I rejected those decepti-  
ful *divinations*, and the wicked dotages  
of Astrologers. Let thyne owne mercyes, O  
my God, take occasion also from hence, to  
confesse to thee, euen out of the most inward  
bowells of my soule. For thou, and thou  
alone (for who els doth recall vs from the  
death of all errour, but thou, the life which  
knowest not what belongs to death, & the  
wisdomes illuminating our needy mindes,  
and needing for it selfe no forraine light,  
whereby the whole world is administred,  
so low as euen to the very light leaues of  
trees:) thou I say, didst take order with my  
obstinacy, whilst I struggled with *Vindicianus*  
(that sharp witted old man) and with *Ne-  
bridius* a yong man of an admirable disposi-  
tion. With the former, who vehemētly affir-  
med; and with the later, who indeed some-  
what doubtfully, but yet frequently vsed to  
say, *That there was no art wherby future  
things might be forseene; but that indeed the  
coniectures of m.n, did many times obtaine  
credit by some accident that hapened; and that  
by their saying many things, some future  
things were also foretold, whilst yet they*



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knew not what they sayd; though sometymes they chanced to fall upon the right, by their not saying nothing. Thou didst therefore procure for me a certaine man my friend, who was indeed not slow in consulting those Mathematicians, nor yet very conuersant in their Art; but as I sayd, a curious consultant he was, & somewhat he knew, which he sayd his Father taught him, whereof yet he was ignorant, how much it might serue for the weakning his opinion of that Art.

This man therefore, who was called *Firminus* (and who had beene ingenuously brought vp, and an eloquent man) aduised with me, as a most deere friend (about some affaires of his, wherein the hope of preferment had made him swell) what my opinion might be of the succeſſe, according to those constellations of his, as he called them. Now I, who by this tyme, began to incline towardes the iudgement of *Nebriſſus* in this matter, did not refuse to make coniecture, and to tell him as much as did occurre to my wauering mind. But yet so, as to let him know withall, that I was euen almost perswaded of the vanity, and ridiculousnes of those thinges. He then told me, that his Father was a most curious student of those books; & that he had a friend, who with him, was affected the same way, as

much as he. And that, with ioint study and conference, they were so far enflamed towards these toyes, by the fire of their affection, as that they would needs obserue the instants of the birth of dumbe creatures, if any such were litter'd in their houses; and they would note the position of the heauens, at the same tyme, wherby they might make experiments of this Art. He therefore sayd, his Father told him, that when the Mother of the same *Firminus* was with child with him, a certaine mayd, who serued that friend of his Fathers, was also with child, which could not be concealed from her Maister.

And he also at the same tyme procured, with a most exact diligence, to obserue the birth of certayne whelpes, which were then shortly to be litter'd. Now so it fell out, that when this man had by a most exquisite obseruation, counted the day, and houre, and the minutes of his wiues being brought to bed, and likewise of his maides, they both were deliuered iust together; so as they were constreyned to allow the very self same constellation to both the children; the one of them being the sonne; and the other, that little seruant. For when the women began to be in labour, they mutually declared all that happened in one an-

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others house, and provided persons whome they might send vp and downe; and as soon as the children were borne, it was instantly aduertised, as in that little kingdome of theirs, it was easy for them to ordayne. And so they, who were sent from either of them, sayd they met one another at such an equall distance, from the seuerall houses, as that they saved their labour, in noting any seuerall positions of the stars, or moments of the tyme. And yet *Firminus*, being honourably borne, passed on with speed and ease through those more glorious wayes of the world; and grew in wealth, and was aduanc't in fortune; but that seruant, by the relation of him who knew him best, did still serue his Lord, without being euer eased from the burthen of his meane condition.

When I heard, and beleeued these thinges, vpon this relation of so much credit; the former reluctance which I had found, fell cleane away. And first I endeauoured to draw *Firminus* himself from that curiosity, by telling him, That to the end, I might pronounce a Truth vpon the view of his Natiuity, which was cast, I ought also to haue sene therein, that his parents were principal persons; that his family was noble of that very Citty wherein he dwelt; that his extraction was good; his education ingenuous;

and his learning estimable. But if that seruāt should haue consulted me about the same constellation of his ( for his also was the very same ) I was also ( to the end that I might pronounce a truth ) to haue seene therein , his most abiect family , his seruile condition , and those other circumstances , which were so very differing frō the former. Now how could it come to passe ( according to them ) that looking vpon the same constellation , I could read diuers fortunes , if I would speake truth ; or if I should read the same fortunes , I should pronounce a falsehood Heereupon I most certainly inferred , that those thinges , which are truly sayd , vpon the view of constellations , are sayd by chaunce , and not by cunning ; and those thinges which are deliuered falsly , proceed not from the vnskillfullnes of men in the *Art* , but from the difference and power of *Chance* , which giues it the lye.

But heere , hauing gotten this entrance , and ruminating vpon these thinges by my selfe ( that so none of these dotards that followed this trade of life ( whome euen instantly I desired to set vpon , and to refell with scorne ) might reply vpon me , as if either *Firminus* had told me , or his Father had told him , that which was false ) I did earnestly cast my thought vpon them that

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are borne Twinnes ; who for the most part, come so into the world, one after another, as that ( whatsoeuer the impression of difference may be, which that little moment of tyme, is pretended by those fellowes to make, vpon the nature of things ) neuertheles it cannot be defined, by humane obseruation, nor is it possible to be so stamp't vpon the *Figures* which the *Mathematician* is to looke vpon, as that he can declare the truth to come. And it cannot be the truth, because so, he that had lookt vpon the same *Figures*, must haue sayd the same thinges of *Esau*, and *Iacob*, whereas the same thinges did not happen to them both. Such a one therefore would tell lyes ; or if he should deliuer truthes, he would not deliuer the same thinges for true, if he lookt vpon the same constellations ; and therefore he would not deliuer truthes, by Art, but by chance.

But thou, O Lord O thou most iust ruler of the whole world, whilst both they that consult, and they that are consulted, do not know the bottome of it, doest so worke by a hidden instinct, as that whensoeuer any one man consulterh another in this kind, he may receaue such an answer, as thou ( out of the bottomles secret of thy iust iudgment, which discerneth the hidden merit of soules )

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thinkest fit that he should heare. wherunto let not *Man* say, *What is this, or why is this;* let him not say it, let him not say it, for he is but a *Man*.

*He is miserably racked by the inquiry, which he makes after the roote of Euill.*

CHAP. VII.

**N**OW therefore, O my *Helper*, thou hast discharged me of those fetters; yet I was still seeking for the roote of *Euill*, but I found no way out of this difficulty. Neuertheles, thou didst not suffer me by any waues of my cogitation, to be swept away from that sayth wherby I beleeued, both that thou *art*, & that thou *art an vchangeable substance*. And that thou hast care of men; and that thy iudgment is right; and that thou hadst placed the way of mans saluation to that life, which is to succeed this mortall life in Christ thy sonne our Lord, and in the holy Scriptures, which the authority of thy Catholike Church should recommend. These thinges therefore being in peace, and irremoueably established in my mind, I sought with trouble and impatience, from whence the nature of *Euill* doth proceed.

What torments did my hart endure which was euen in a kind of childbed? what sighes



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were those, O my God, and euen there were thyne cares, though I knew it not. And when in secret I did so vehemently seeke it, the silent contritions of my hart, were that voyce that cryed out so loude to thy mercy. Thou knowest what I endured, and so did no mortall man; for what was that, which was directed from my hart by my tongue, into the ears of my most inward friends? Did I expresse to them, that whole tumult of my soule, for which I had neither tyme inough, nor was my tongue able to declare it. But the whole, went into thy hearing, which I roared out, by the groanes of my hart. Before thee, did I represent my desires, *and the very light of mine eyes was not with me*; for that was within, and I without. Or rather that inward sight of myne was properly in no *place*; but I was plodding vpon those thinges, which are circumscribed by *places*; and there I found no *place* for my selfe to rest in. Neither did those *places* so intertaine me, as that I might say, *It is inough, or it is well*: neither did they suffer me to returne to thee, where I might haue beene *well inough*. For I was superiour to those thinges, but inferiour to thee, and to be subiect to thee, is my true ioy; and those thinges which thou didst create below me, thou madest subiect to me.

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This is that true temper, or distance, & the middle region of my felicity, that I might remayne in conformity of thy *image*, and seruing thee, my body may be in subiection to me. But when I rose proudly against thee, and did run against our Lord, with the stiffe neck of myne owne presumption; euen these weake thinges ouerwrought, and ouerweighed me; and I could no where find either ease or liberty of respiration. But eue-ry where the visible cretaurs came rushing in vpon my sight, by whole troupes and heapes, as soone as I opened myne eyes; and when I thought of the *images* of *bodies* they did way-lay me, whilst I would be returning backe, as if they had sayd, *Whether goest thou, O thou unworthy, and sordide creature?* And these were the effects of my festred soule; and thou didst humble me thus, as a proud man would be, that were deadly wounded; and by this swelling of myne, I was separated from thee; and my face was so extremely swollen, as that it did vtterly blocke vp myne eyes.

*How he was holpen by the diuine Mercy.*

CHAP. VIII.

**T**Hov, O Lord, doest remaine for euer, but so doth not thy anger towards vs. For thou hadst compassion of this dust and

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ashes; and it was pleasing in thy sight, to reforme my deformities; and by sharp and secret motions, thou didst vrge me to be vnquiet, till such tyme, as the sight of my mind might be sure it was thou. Thus did the swelling of my hart fall away through thy hidden hand, which knew how to cure me; and the troubled and darkned eye of my soule, by the corrosiue receipt of those wholesome griefes that thou gauest me, was healed euery day more and more.

*What he found in some books of the Platoniques, which were agreable to Christian doctrine.*

CHAP. IX.

**A**N D thou, first being willing to let me see, how much thou doest resist the proud, but givest grace to the humble; & with how great mercy, the way of humility was traced out to me (when thy Word was made flesh, & dwelt amongst vs) didst procure for me (by means of a certayn man, who was puffed vp with a most prodigious pride) certaine bookes of the *Platoniques*, translated out of Greek into Latin. And therein I read, not indeed in expresse wordes, but the same thing in substance; and it was also there perswaded by many reasons, and of severall kinds, *That in the beginning was the Word,*

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and the Word was with God, and the Word was God; this was in the beginning with God; all things were made by it, and without it, nothing, if that which was made; in him is life; and life was the light of men, and light shineth in darknes, and darknes did not comprehend it; and that the soule of man, although it giue testimony to the light; yet that is not Light, but the Word of God, is light. God is true light which illuminateth euery man comming into this world; and he was in this world, and the world was made by him, and the world knew him not. But that he came into his owne, and his owne receaued him not; and that who soeuer receaued him, he gaue the power to be the sonnes of God, beleuing in his name; this I read not in that book. But this againe I read there, That God the Word was not borne of flesh, nor of bloud, nor of the will of man, nor of the will of the flesh, but of God; but I read not that, the Word was made flesh, and dwelt among vs.

I found that in those writings, it was often sayd, & many wayes, that the Sonne was of the same nature with the Father, and that he thought it not to be iniustice to make himselfe equall to God; because he is naturally the same thing. But those bookes haue no such matter, as that, he empyed himself by taking vpon him the shape of a seruant made like mā;

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and was found to be apparelled with the flesh and bloud of men; and that he humbled himselfe being made obedient to death euen the death of the Crosse, for which God exalted him from the dead, & gaue him a Name which is aboue all names; That in the Name of IESVS euery knee might bow, both of the celestiaall creatures, of the terrestriall, and such as are vnder the earth; and that euery tongue may confesse, that our Lord Iesus is in the glory of God the Father. But that thy only begotten Sonne, and coeternall to thee, doth remaine unchangeable beyond all tymes; and that all soules do receaue this from his fullnes, that they may be happy; and that by the participation of his wisdome remayning in men, they are renewed, that they may be wise, this is there. But that, in the fullnes of tyme he dyed for wicked men; and that thou didst not spare thy only Sonne, but didst deliuer him vp for vs all, this is not there. For thou didst hide these things from the wise, and didst reueale them to little ones, that being weake & loadē, they might come to him, and he might refresh them, because he is mecke and humble of hart; and he directeth thē that are mecke in iudgmēt; and he teacheth such as are mild his wayes, beholding our humility, and our labours, & forgiuing all our sinnes.

But they who being puffed vp, as if they

profest some doctrine of a higher story, do not heare him say, *Learne of me because I am Mecke and humble in hart, and you shall find rest in your soules; and if they know God, they doe not glorify him, or giue him thanks, as God; but they vanish in their thoughts, and their foolish hart is darkened; and terming themselves wise, they are made fooles.* And therefore I read there also, how the vchan-geable glory of thy incorruption, was giuen away unto Idolls, and diuers other representations after the similitude of the image of a corruptible man, and of birdes and foure-footed beasts, and serpents; & in fine, euen to that Aegyptian food, for which Esau sold his birth-right, because that poeple, which was the first borne to thee, did instead of thee, honour the head of a foure-footed beast, hauing the hart being turned towardes Ægypt, and bowing the soule, which is thy image, before the image of a Calse that liues vpon hay.

These thinges I found there, but I did not feed thereon. For it pleased thee, O Lord, to take away the reproach of the deminution of *Iacob*, that the elder might serue the younger, and thou didst call the Gentills, to be a part of thyne inheritance. And I came towards thee from amongst the Gentels; and I thought seriously of that gold, which it was thy will,



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that thy people should carry out of *Ægypt*; for it was thine, wheresoeuer it was. And thou didst say to the *Athenians* by thy Apostle, *that in thee we liue, & mooue, & haue our being*, as some of themselues affirmed. And these books also came from thence. And I did not addict my selfe to those Idols of the *Ægyptians*, to whom they did homage (by contributiō of that gold) *they who changed the truth of God into a lye; and did rather worship and serue the creature, then the Creatour.*

*Heauenly thinges are discovered more plainly to him.*

### CHAP. X.

**A**N D being therupon admonished to reflect vpon my selfe, I entred into the very inward parts of my soule, by thy conduct; and I was able to do it, because now thou wert become my helper. I entred, & discerned, with the eye of my soule (such as it was) euen beyond my soule, and mind it selfe, the vnchangeable light of our Lord. Not this vulgar light, which is subiect to the sense of flesh and bloud; nor is it as of the same kind. It was greater, and as if it were much, and much more cleare, the other; and as if it would possesse the whole by the greatnes thereof. This light, I say, was

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was not that former light, but another, and very different from all these inferiour things. Neither was it so about my vnderstanding, as oyle swimmeth about water; or as the heauen is raised about the earth. But it is about me, because it made me; and I am vnder it, because I was made by it.

He that knoweth *Truth* or *Verity*, knoweth it; and he that knoweth it, knoweth *Eternity*; and it is knowne by *Charity*. O eternall *Verity*, and true *Charity*, and deere *Eternity*. Thou art my God, to thee doe I sigh day and night. When first I knew thee, thou didst raise me vp, that I might see there was somewhat for me to see; and that I who saw it, was then nothing. And thou didst beare backe my weake sight vpon my selfe, shooting out beames vpon me, in a vehemēt manner; & I euen trembled between loue and horreur; and I found my selfe to be far off, and euen in the very region of dissimilitude from thee. As if I had heard this voyce of thine from those altituds, *I am the food of strong persons, grow apace, and thou shalt feed on me; nor shalt thou conuert me like common food into thy substance, but thou shalt be conuerted into me.* And I came to know, that thou didst punish Man for sinne; and that thou madest my soule pine away like a spider.

And I sayd within my selfe, *Peraduenture*

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therefore, is this truth nothing at all; since it is neither diffused by finite spaces of place, nor yet by infinite? And thou cryedst out to me from a far off, saying, *yes, yes I am he, that I am.* And this I heard, as things are heard in the hart; nor was there any possibilitie for me to doubt thereof. Yea more easily could I thinke that I did not liue, then that it was not *Truth, which is vnderstood, and knowne, by the creatures that are made.*

*In what sort creatures may be sayd to be, and yet not to be.*

### CHAP. XI.

**A**ND I beheld all other things vnder thee; & I saw that they had nether any perfect *Being*, nor yet absolutely that they had no *Being* at all. They haue a *Being*, in respect that they *are* of thee; and they haue no *Being*, because they *Be* not that which thou *art*. For that truly *is*, which doth vnchangeably *remayne*. But it is my happines to adhere to God, because if I *remayne* not in him, neither shall I be able to do it in my selfe. But he *remayning* in himselfe, reneweth all thinges; for thou *art* my Lord, and my God; nor needest thou any thing that is *wayne*,

*All things that are of God be good: and he  
demonstrates, that Sinne is  
positively nothing.*

## CHAP. XII.

**A**N D it was manifested to me, that euen  
those things which are *corruptible*,  
are yet *Good*; which neither could be *cor-  
rupted*, if they were the *supreme Good*; nor  
yet could they be *corrupted* if there were  
not some *Good* in them. Because, if they  
were the *supreme Good*, they would be *in-  
corruptible*; and if ahey were not *good at all*,  
there would be nothing in them, which  
could be *corrupted*. For *corruption* hurterh  
euery thing that it workes vpon; and if it  
did not diminish the *Good* thereof, it could  
not hurt. Therefore *corruption*, either hath  
no hurt in it at all, which cannot be, or els  
all things which are *corrupted*, are deprived  
of some *Good*; and this is a most certaine  
truth. Now if they should be deprived of all  
*good*, they would no longer haue any *Beings*;  
for if they should continue to be, and yet  
could no more be *corrupted*, they would be  
the *better* for hauing beene *corrupted* before;  
because then they should remaine *incorru-  
ptibly*. Now what is more absurd, then to say  
that they are made the *better* by hauing lost  
all *goods*; Therefore, if they be deprived of

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all *good*, they shall then be *nothing*; so that as long as they are, they are *Good*; and so whatsover things are, be *good*.

That *Euill* then, whercof I sought from whence it was, is not any *substance*; because if it were a *substance*, it would be *good*. For either it would be an *incorruptible substance*, and so consequently a *huge good*; or els it would be a *corruptible substance*, which vnles it were also *good*, it could not be corrupted. Therefore I saw, and that cleerely, that all the things, which thou madest, were *good*, and there are no *substances*, which thou didst not make. And for that thou didst not make all things equall, therefore it is that the *whole*, hath a *Being*: because euery thing is *good*; and *all things altogether*, are very *good*, because thou, O God of ours, didst make all things very *good*.

*All things created, prayse God.*

CHAP. XIII.

**A**N D nothing at all is *Euill* in respect of thee; yea not only not in respect of thee, but euen not in respect of thy creatures; because there is nothing extrinsecall to thee, which breaketh in, or peruerteth the order, which thou hast prescribed. But in the parts therof, because some are conueaued by men to be vnfit to suite with

others, they are thought to be *Euill*. And yet those very same, would suite well, if they were applyed to some other then those former; and so they would be good, yea in themselves they are *good*. And all these things which haue no mutuall conueniency with one another, do yet wel agree with this inferiour part of thinges, which we call *Earth*, hauing a skye hanging ouer it, which is cloudy, & windy, & is conuenient for it; and yet now God forbid I should say, these thinges haue no *Being* at all. Because although if I should see nothing els but these, I might well desire to see better; but yet by occasion euen of these, I should haue reason to prayse thee.

For, that thou art to be praised, *the very dragons do cry out from the earth; and so do all those profound depthes; the fire and hayle, the snow & ice, the spirit of tempests which fullfill thy Word; the mountaines and all the hills, the fruitfull woods, and all the Cedars; the beastes and all the Cattle; the creepers and fethered foules; Kinges of the earth, and all the people; the Princes, and all the iudges of the Earth, The yong men and the Virgins, they who are elder with them who are yet somewhat younger, let them all prayse thy name.*

And because they do also prayse thee, who



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are in the heavens, let al those *Angels*, O our *God*, prayse thee in those their *Altitudes*. Let all those *vertues*, the *Sunne*, and *Moone*, all the *Stars* and *light*, the *heaven* of *heavens*, and the *waters* which are *aboue* the *heavens*, prayse thy name. I now did not desire those things, which in themselves were better, because now I thought of all together. Amongst them all I confessed that those things which be *superiour*, are better then the *inferiour*; but afterward when I came to be of a sounder iudgement, I esteemed that all things together, were better then those things alone which were *superiour*.

*He now esteemeth himselfe to be comming into his Wits.*

## CHAP. XVI.

THEY are not right, to whome any of thy creatures are displeasing; as I was not, when many of those things displeased me, which thou didst make. And because my soule did not presume to let my *God* be displeasing to it, it would not consent, that any thing should be thyne, which might displease it. And so it fell vpon the opinion of two *substances*; and it tooke no true rest, but talked idely. And returning from thence, it fancied a kind of *God* to it selfe, which tooke vp the infinite spaces of all *places*; and

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him it thought to be thee, and him it placed in the hart of it self, & so came againe to be the temple of the *Idoll* which it had made; and which to thee, was so abbotminable. But when thou hadst refreshed, and stroaked my head, though I knew not of it; and when thou hadst shut myne eyes, that I might looke no more vpon vanity, I was quieted a litle within my selfe, and my former madnes was cast into a deep slumber. And I waked afterwards in thee; and I saw thee infinitely otherwise; but this sight doth not grow from flesh and bloud.

*How there is Truth, and Falshood in the creatures.*

CHAP. XV.

**A**N D I looked vpon other things, and I saw, that they owed to thee their *Being*; and that all *finite* things are in thee, but in a different manner, from that which before I thought. Not as conteyned in a *place*; but because thou art holding all things, in the hand of truth; and all thinges are *True* in respect of the *Being* which they haue. Neither is there any *falshood* at all, but when that is thought to be, which is not. And I saw that all thinges did not only agree with their serueral *places* respectiuelly, but with their *times* also; and that thou,

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who art only eternall, canst not be sayd to haue begun to worke after innumerable spaces of tyme, because no spaces of tyme, either they which are past, or they which are future, could either goe or come, but in thee, who still art working, and remayning.

All things are Good, though some things are not fitt for others.

CHAP. XVI.

AND I found, and that by experience, that it was not strange, that the same bread which was of pleasure to a man of a sound tast, should be a kind of punishment to him that was sicke. And that the light was odious to weake eyes, which was amiable to such as had a pure sight. And that thy Justice was offensive to the wicked; and much more the Viper, and Vermine, which yet thou didst create good, and fit, for the inferior parts of thy creatures, for which also, wicked men themselves are fit, by how much the more they are vnlike thee; and so much the more conueniency they haue, with the superiour part of thy creatures, by how much the more they resemble thee. And still I sought what this iniquity might be; and I found no substance; but only that from thee, O God, who art supreme substance, it was a peruersion, and deflexion of

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the will, depraued by a loue of the lowest things; and which discharging it selfe, from the most inward parts therof, puffes out into a tumour.

*What things they are that make vs flow  
to wardes diuine considerations.*

CHAP. XVII.

**A**ND I meruailed, that now when I was come to loue thee, and not any fantastickall imagination in thy steed, yet I was not importunate to enioy thee, O my God, For though I were spirituallly drawne to thee by thy beauty; yet, by & by, I was pluckt from thee againe by myne owne weight; and I rushed vpon these inferiour things with sorrow; and the weight I spake of, was the custome of my carnall sinne. Yet still I had a kind of memory of thee; neither did I any way doubt who that was, to whome I ought to adhere; but that I, who should haue adhered to thee, was not ready for it yet. Because, *the body which is corruptible, doth ouerweigh the soule; and this earthly house, doth depresse our mind, which hath many things to thinke on.* And I was most assured, that thy inuisible things, namely, thy euerlasting power and diuinity, may be seene by the understanding, through

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*these things which are made, from the beginning of the world.*

For seeking vpon what reason I should approue the beauty either of terrestriall or celestiaall bodyes; or what meanes I had at hand to iudge soundly, and pronounce thus certainly, concerning any of these mutable thinges, *This ought to be thus, and that must not be so*: when, I say, I was seeking this (that so I might iudge, when I should once come to iudge) I found that there was an *unchangeable eternity of Truth*, superiour to this *changeable mind* of myne. And so passing by degrees from inanimate bodyes, to those that haue the faculty of sense; & from thence to that interior power, to which the sense of the body makes discovery of exterior thinges; and considering how far the beasts were able to reach herein; and from thence againe going to the *reasonable soule*; to whose iudgement that is referred, which is receaued by the senses of the body; which also finding it selfe to be mutable in me, it rayfed it selfe to a more pure, and spirituall *Intelligence*, and did abstract all thought, from the custome of worldly thinges; and withdrew it selfe from these troupes of *imaginary* apprehensions which vse to crosse and thwart one another, that it might find with what light it was sprinkled, and infused.

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Then without all hesitation, it cryed out, that the *unchangeable*, was of ~~it~~ selfe to be preferred before that which was *changeable*, wherby it grew to know euen that which was *unchangeable*. For vnles it had, at least, some confused notice thereof, it could by no meanes preferre it before this other thing, which is *mutable*; nor could it arriue to that, vpon which the twinckling of any trembling eye cannot fasten. But then I came to haue a sight of *thy inuisible thinges*, which are understood, by these others that are made; but I was not able to fixe the point of myne eye vpon them. For my weakenes being beaten backe, I was restored to my wonted obiects; and I carryed on with me no more, but a liking of those others in my memory, which seemed, as if indeed I had smelt, but was not yet able to eate thereof.

*Christ Iesus our Lord, is the only way  
to saluation.*

### CHAP. XVIII.

**A**N D I was in the search of a way, how to get some strength, which might be fit, for the enioying of thee. But I could meet with none; till I imbraced the *Mediatour*, between God and man, *Christ Iesus*; who is also God, and aboue all things, *Blessed for all Eternities*. And who calleth



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vs, and sayth, *I am the Way, the Truth, and the Life.* And who is the *Food*, which yet I wanted strength to digest; till he mingled himselfe with our flesh, *And the Word, was made flesh*; that so, thy *Wisedome* (by which thou didst create all things) might fram it selfe, into the nature of milke, wherof we might suck, in this infancy of ours.

But I, not being humble, could not then apprehend, my Lord Iesus Christ, who was so very humble; nor yet, did I vnderstand, what he meant to make vs learne by that *infirmity* of his. For thy *Word* (which is the *eternall Truth*) being so highly exalted aboue the highest of thy creatures, doth rayse them vp vnto it selfe, who were obedient and subiect to it. And heere below, among thy inferiour creatures, it built, for it self a poore house, of the same clay, wherof we are made. By which they were to be depressed, from their high conceit of themselves, who were to becom subiect to it; & so it might sucke, or draw them into it; curing the tumour of their *pride*, and nourishing the *ir lowe*, to the end, that they might not go further on, in vanity, through any confidence in themselves; but might rather find their owne *infirmity*, when they should see, the *diuinity* it self, lying (as it were) *infrme*, before their feet; by being content, to weare

the garment, of our flesh, and bloud. And so, being weary, they might deieſt, and proſtrate theſelues vpon it, & that, aſcending vp, might rayſe them alſo vp together with it.

*What he thought of the Incarnation  
of Chriſt.*

## CHAP. XIX.

**B**Vr as for me, I had other thoughts, and ſo much I beleeued of Chriſt my Lord, as I could of ſome man of admirable wiſedome; to whom no other man might be equalled. And eſpecially for this, that being miraculoſly borne of a Virgin, he had deſerued ſo great an authority, ouer vs in the way of inſtruction, who by taking ſuch diuine care for vs had propounded his owne example, for the contemning of all temporall thinges, that ſo we might obtaine immortality. But what myſtery this might conteyne in it, that *The Word was made fleſh*, I could not ſo much as imagine. Only I knew by thoſe things, which by tradition we haue receaued to be written of him, that he did eate, and drinke, and ſleep, and walke, and was exhilarated, and was grieved; and that he preached, and that *Fleſh* did adhere to that *Word*, but together with a *humane ſoule and mind*. Euery man kno-

### 152 S. AVG. CONFESSIONS.

with this who knoweth the *immutability* of thy word, which then I knew according to my capacity. Neither did I doubt thereof at all. For now, to moue the parts of the body by the will, and then not to moue them; now to be moued by some affection, and then not to be moued; now to expresse wise thoughtes by wordes, and at another tyme to be in silence; are propertyes of a *mutability* in the *soule and mind*, which if they were false, hauing so beene written of him, all the rest would run hazard of being accounted a lye, nor would there remayne in those bookes, any help of fayth for mankind.

Because therefore all that which there is written, is true; I euen then acknowledged, that Christ was a whole and perfect man. And not that in him was the body only of a man, or but a kind of soule with a body, yet without a *mind*, or *understanding*, but as I sayd, a whole man. And though I conceaued not, that it was the person of the *Truth*, yet (he being indewed with a rare kind of excellency of humane nature, & a more perfect participation of wisedome) I held that he was to be preferred before all others.

But *Alipius*, conceaned the Catholiks to beleeue, that God was so endued with flesh,

that besides *God* and *flesh*, they thought there was not any *soule* or *mind* of man, in *Christ*. And because he was verily perswaded, that those things which are recorded of him, could not be performed, but by a creature, that was both *vitall* & *rationall*; therefore he went the more slowly on, towards the *Christian* sayth. But afterwards vnderstanding that to be the error of the *Apollinarists*, he was glad, and well disposed to imbrace the *Catholicke* sayth with me. But as for me, I confesse I came more late to learne how the *Catholike* truth was distinguished from the false doctrine of *Phottinus* in this, *That the Word was made flesh*. But the opposition of *Heretikes* makes that more eminent which thy Church doth hold; and giueth occasion therby to shew, what sound doctrine it teacheth. *For it was necessary, that there should be Heresies, that such as are tryed Catholikes, might easily be discerned from such as are weake.*

*Of the Philosophers, that followed the  
Schoole of Plato.*

# CHAP. XX.

**B**V T hauing then read the bookes of the *Platoniques*, (after that I was admonished thereby to seeke for some *incorporeall* truth) I discerned those *inuisible things* of

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*shyne by meanes of these things which thou hast maide; and being yet put back againe, I found what it was, which ( by reason of the darkenes of my soule ) I was not permitted to contemplate; though I was sure, both that thou art, and that thou art infinite, & yet not diffused, or scattered by places, either finite, or infinite. And that thou hast a true Being, who art euer the same, being in no respect, nor by any motion, any otherwise at one tyme, then at another; and that all other things haue their Being from thee, and most firmly are demonstrated so to haue it, because they haue a Being.*

I say I was certaine of these things, but yet withall I was to weake to enioy thee. I was prating as if I had possessed thee; but vnles I had sought thy way in Christ our Saujour, I should not haue possessed thee, but perished without thee. I had then a good will to seeme wise, being yet full of sinne which was my punishment; and I did not lament my selfe, yea I was yet more puffed vp with the knowledge that I had.

But where was that Charity that buildeth vpon the foundation of Humility, which is Christ Iesus? Or when would those former bookes haue taught me that? Vpon which books, I thinke, thou didst permit me to fall, before I had taken thy Scriptures into

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any consideration, that so I might remēber how I was then affected thereby; and that when afterward, by these other bookes of thyne, I should be tamed, and that my wounds should be dressed by thy fingers curing them, I might discerne and distinguish the difference, betweene a Presumption, and a Confession; and betweene such, as saw whither they were to go, but knew not by what meanes; & that other way, which leadeth, not only towards the discouering, but to the inhabiting also of that Countrey which maketh men happy. For if first I had byn instructed in thy holy Scripture, & that in the familiar vse thereof, thou hadst growne delightfull to me; and I had fallen afterwards vpon those *Philosophicall* bookes; perhaps they would haue estraunged me from the ground of piety: or if I had continued in the wholesome and deuout thoughts, which formerly I had conceaued; I should peraduenture haue thought, that the same might haue beene atteyned by those very bookes, if any man had studyed them alone.



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*What he found in the Holy Scriptures, which  
he found not in the Platoniques.*

### CHAP. XXI.

**I** Did therefore most greedily betake my selfe, to that venerable stile of thy holy Spirit; and aboue others to thy Apostle Paul. And those questions vanished, whereby he seemed to contradict himselfe; as also this obiection, *That his text agreed not, with the testimonies of the Law, & the Prophets.* The countenance of thy chaste Word, appeared to me, at that tyme, and I learned to reioyce with trembling; and I perceaued and found, whatsoeuer I read therein to be true, & to be recommended by thy Spirit. That he who seeth, may not so glory, as if he had receaued only the thing which he seeth, and not also the meanes of seeing it; *For what hath he which he hath not receaued;* And not only that he may be admonished to see thee, who art euer the same, but that he may be healed so as to hold thee fast; & that he, who from a far off, cannot see the way, may yet walke on, whereby he may arriue to see, and read in it.

For although, a man giue assent to the law of God, according to the inward man, what can he do through that other law of his body, reiecting the law of his mind, and leading him

## THE VII. BOOKE. 257

*captiue in the law of sinne, which is in his body? Thou art iust, but we haue sinned; we haue done wickedly, we haue behaued our selues impiously, and thy hand is growne heavy vpon vs And we are iustly deliuered ouer, to that aged and inneterate sinner, the President & Prince of death; because he perswaded our wil to become like that of his, wher by he departed from thy truth. What in the meane tyme shall this miserable man do with himselfe? Who shall deliuer him from the body of this death but thy grace by Christ Iesus our Lord, & whome thou hast begotten coeternall to thy selfe; and whome thou didst create in the beginning of those wayes of thyne; and in whome the Prince of this world found nothing worthy of death; and yet he murdered him; and so the hand-writing which was so preiudicall to vs, was torne.*

Those other books, sayd nothing of these matters; Those pages, carryed not in them this countenance of piety; the tears of confession; & that sacrifice of thyne, which is an afflicted spirit, a contrite, and humbled hart; the saluation of thy people; the Spouse; the City; the pledge of thy Holy Spirit; the cup of our Redemption. No man doth there thus expresse himselfe: Shall not my soule be subiect to God? for of him is my saluation? For he is my God, and my saluation, my protectour, I

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*shall neuer more be moued. No man doth there, once call, and say to him, Come vnto me all you that labour. They disdayne, to learne of him, who is meeke and humble of hart, for thou hast hidden these things from the wise and prudent, and hast reuealed them to thy little ones.*

But it was a very different thing, to make a kind of prospect vpon the Contrey of Peace; frō the top of that wild mountayne, without being able to find any addresse thither; and to striue towards it in vayne, by certayne impenetrable wayes (those trayterous fugitiues lying in ambush, with that *Lyon* and *Dragon* which is their Prince: And another thing it is, still to keep the way guiding thither, being secured by the care of that heauenly leader, where they do not lye in waite to robbe, who haue forsaken that celestiaall army, for they abhorre that no lesse, then theyr very torment. These thoughtes did strangely imbowell themselves within me, whilst I was reading that *least of thy Apostles*; and I considered thy workes, & with terrour I was amazed thereat.



# THE EIGHT BOOKE.

*Being inflamed with the loue of heauenly  
things, he goeth to Simplicianus.*

## CHAP. I.



MY God, let me remember, and  
confesse thy mercy towards me,  
with thankesgiuing. Let me be  
al filled with delight; and say, O  
Lord who is like to thee, *Thou hast broken  
my bondes; and let me offer to thee, the sacri-  
fice of prayse.* I will declare in what manner  
thou brokest them; and all men who adore  
thee, when they heare these thinges shall  
say, *Blessed be our Lord in heauen, and on  
earth, great and wonderfull is his name.* Thy  
words did cleaue, euen to my very hart  
rootes; and I was entrenched by thee on  
euery side. I was then growne certaine  
inough of thyne *Eternity*, though I saw it  
but confusedly, and by a secondary kind of  
representation. All the doubts which I was  
wont to haue, were then taken away, con-  
cerning an incorruptible substance, & how

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all *substance* had his dependence thereupon ; and I desired not to be more certaine of thee then I was , but only to be more established in thee.

Touching my temporall life , all things were still vnresolved ; and my hart was yet more fully to be deliuered, from the old leauen. The Sauour of the world , who is the way, I liked well, but I could not find in my hart to follow him yet , by so great straits , as he had shewed me. Thou didst conuey a purpose into my mind ; and I resolved to go vnto *Simplicianus* , who seemed to me a good seruant of thyne. Thy grace did euen shine in him, and I had vnderstood besides , that from his very youth he had lead a most deuout life. He was then become old , and by so many years, which he had spent in thy seruice, was growne ( to my thinking ) to be therein of great experience, and practise: and indeed so he was.

Whereupon I desired , that he would expresse himselfe to me ( vpon the account , which I made to him of my extreme difficultyes ) how a man, so affected as he found me, was to addresse himselfe in thy way ; for I saw that thy Church was full , and that one went this way, and another that way.

To me it was displeasent and very burdensome , that I lead a secular life ; my ap-

petites of honour and profit no longer spurring me on, as they were wont, towards the bearing of so weighty a yoke; nor did they now delight me, in comparison of *thy sweetnes, and the comely order of thy house which I loued*; but I was stil subiect to thoughts of women; nor did the Apostle forbid me to marry, though he exhorted me to doe better; most earnestly *desiring that all men would be like himselfe*. But I, being weake, chose the softer place; & for this only reason I found my selfe faint, and wallowish in the rest; and pining saddely away with care, because I was made obnoxious to diuers things, which I was loath to endure; whilest I obliged my selfe to vnder-take a married life, to which I was so much affected.

I had vnderstood from the mouth of Truth, that there were some, who made themselves Eunuches, for the Kingdome of Heauen; but, sayth he, let such as can, imbrace this counsell. Verily all men are vaine who want the knowledg of God, & who cannot, by these things which seeme Good, find out him, who is so indeed. But I was no longer in this vanity, for I had ouerpast it; and by the testimony of all thy creatures, I had found thee our Creatour, and thy Word, God with thee, and with thee and the holy



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Ghost one God, by whome thou didst create all things. But there is another kind of persons, who knowing God, haue not giuen him glorie, and thanks, as vnto God. Into this fault also, I had fallen, & thy right hād, O God, tooke me vp; & thou, remouing my foule from thence, didst place it, where it might recouer health. For thou hast sayd to Man, Behold, Piety is wisdom, and be not carefull to seeme wise; for those others, saying they were wise, were made fooles. And now I had found the precious pearle, and it was to be bought, though it should cost me all that I was worth; but euen yet, I doubted what to doe.

*Of Victorinus the Great Oratour, who was conuerted.*

### CHAP. II.

**I**Went therefore on towards *Simplicianus* the Father of *Ambrose* then Bishop, in receauing of thy grace, whome indeed he loued as a Father. To him I related the winding courses of myne errour. And when I tolde him that I had read certaine bookes of the *Platonickall Philosophers*, which *Victorinus* (who was sometymes the Oratour of *Rome*, and whome lately I vnderstood to be dead a Christian) had translated into Latin; he congratulated with me,  
that I

that I had not fallen vpon the bookes of other *Philosophers*, which vse to be full of deceipts & tricks, according to the principles of this world, whereas he sayd, that in these, God and his word, was insinuated many wayes.

Afterwards, that he might exhort me to the humility of Christ, which is hidden from the wise of the world, and reuealed to little ones, he told me the Story of *Victorinus*, whome he had most familiarly knowne, when he was at Rome; & he related that which I will not here cōceale. For it affords matter of much prayse and glory to thee; that we consider, how that most learned old man, who was most skilfull in all the liberall sciences; who had read, and censured, and expounded the workes of so many *Philosophers*, who had beene the instructour of so many noble Senatours; and for his eminency in that kind, had deserued and obteyned a Statue to be made of him, & (which the inhabitants of the world do so much esteeme) set vp, in the most honourable and publique place of Rome: And who, euen till that last age of his, had beene a worshipper of Idolls, and a partaker of prophane rites; wherwith almost all the Roman Nobility was blowne vp, and did breath out to the people, those mōsters of all kindes

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of Gods; and *Anubis* the barker; which once had made his party good against *Neptune*, and *Venus*, & *Minerva*; & now that Rome had conquered them, together with the Provinces where they were worshipped, it selfe became a suppliant, and seruer of them: when, I say, the old *Victorinus* had for so many yeares, defended the honour of those Idolls, with a thundring tongue, he was not ashamed to become a child of thy Christ; and an infant of thy Font of Baptisme; submitting his necke to the yoke of humility, and subduing his forehead to the ignominy of a Crosse.

O Lord, O Lord, *thou who makest the heavens stoop, and descendest in them; thou who doest touch the mountains, & make them smoke*; by what meanes didst thou insinuate thy selfe to the hart of that man? He read, as *Simplicianus* told me, the holy Scriptures, and did most laboriously trauaile in the study of all Christian Authours; and sayd to *Simplicianus* (not publicuely, but in a confident and priuate manner) *you shall know, that now I am a Christian*. *Simplicianus* answered, that he could not belecue it, nor repute him for a Christian, vnles he might see him in the Church of Christ. But the other laughed at him, saying; *Are the walls therefore they, which make men Christians? But he*

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often sayd he was a Christian; & *Simplicianus* often answered him as before, and the other still repeated the iest of the walls. For he feared to offend his friends, those proud worshippers of Diuells; from the throne of whose *Babylonian* prowre (as from the Cedars of *Libanus*, which yet our Lord had not broken) he doubted least bitter enmities might rush downe vpon him.

But afterwardes when by reading & praying he had gathered strength, and did feare least he might be denyed by Christ before his Holy Angells, if he were afraid to confesse him before men; and esteeming himselfe guilty of so great a crime, if he should be ashamed of the Sacraments of thy word, who had not been ashamed to participate in the sacrilegious rites of the proud Diuells (he who was also proud in worshipping them) he did vnblush, and shew a bold face against errour, and did blush to thinke that he had been so long an enemy to the Truth: and going suddainly towards *Simplicianus* (as he himselfe tould me) he sayd; Come let vs go to the Church, I am resolued to become a Christian; & he, not able to contayne himselfe for ioy, accompanied him.

Soone after, he was instructed in the first mysteryes of Religion, and then shortly gaue vp his name, that he might be reg-

## 166 S. AUG. CONFESSIONS.

nerated by Baptisme; the City of Rome wondering, and the Church reioycing. The proud Idolaters saw it, & were enraged, and gnashed with their teeth; and euen pined away with enuy; but the Lord our God was the hope of his seruant, who looked not backe vpon vanity, and lying madnes.

In fine, when the tyme was come, that he was to make profession of his *fayth* (which at Rome was vsed to be done in a certayne forme of wordes, learnt by hart, and pronounced by them, who were to receaue thy Grace, from some eminent place in the sight of thy faythfull people) he sayd, it was offered by the Priests, to *Victorinus*, that he might make his *profession* priuately, (as sometymes they did permit, when the parties were in likelihood of being either ashamed, or afrayd:) but he chose rather to professe his *fayth* in the presence of the holy assembly. For that, which he had taught in Rhetorique, was not matter of saluation, and yet he publicly professed it; how much lesse then, was he to feare thy mecke and humble flocke, whilest he was pronouncing thy word; who in speaking wordes of his owne, had not feared whole troupes of mad men.

So that, as soone as he went vp to declare himselfe, all the Auditours who knew him

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( & who was there that knew him not ) did mutually whisper his name with a noyse of congratulation ; and *Victorinus*, *Victorinus*, was heard to sound earnestly, though it might not be loudly, in the mouthes of them all, reioycing. Soone did they speake for ioy, when they saw him ; and soone againe, were they silent, through the desire they had to heare him. He declared his true fayth with an excellent confidence ; and all of them would haue beene glad to take and lodge him with speed in their harts. Yea they did take him greedily in thither, by louing him, and reioycing for him ; and those affections of theirs, did supply the place of hands.

*That God reioyceth in the conuersion  
of Sinners.*

CHAP. III.

**G**OOD God, what is that which is wrought in Man, that more ioy is taken, through the deliuey of a soule out of great danger, and which had almost beene despayred of, then there would haue beene, if still there had been hope, or lesse danger of it. Euen thou also, O mercifull Father, *takest more ioy in one penitent sinner, then in Ninety nine iust persons, who haue no need of pennance.* And we also doe with great



## 268 S. AVE. CONFESSIONS.

ioy, heare, when we heare it sayd, *that the strayed sheep is carryed home upon the glad shepherds shoulders; and when the groate is recovered by the poore woman, and layd amongst thy treasures, her neighbours reioycing at it.* The ioy of the solemnity of thy house (when in thy house is read of the *Prodigall Sonne, who was dead and liueth, who was lost and is found againe*) doth fetch the teares from our eyes. For thou doest reioyce both in vs, and in thy Angells, who are holy, in holy Charity. Thou art euer the same, who euer knowest all things after the same manner, which yet in themselues, are neither euer, nor after the same manner.

What then is wrought in the soule, when one is more delighted with the finding againe of what it loued, then if the thing had beene neuer lost. For other things doe also testify it, and the world is full of witnesses, which cry out, that so it is. The Emperour triumphes when he hath conquered; and he had not overcome viles he had fought: but how much more danger there was, in the battaile; so much more ioy there is, in the triumph. The tempest at Sea dothrosse the passengers, it threatneth shipwracke, they waxe pale with the apprehension of death at hand. But what? The sky groweth cleere, the Sea is stilled, and

their ioy is excessive great, because their feare was no lesse. A mans deere friend is sicke, his bloud is inflamed; and all they who wish him well, are sicke with him in mind. But he recouereth so much strength, as that he can forsake his bed, and stir, though but weakely, about his chamber; & there is instantly more ioy for that, then when before, he was able to walke, sound, and strong.

The pleasure of our life is made but by a precedence of payne; not only that which commeth vpon vs at vnawares; but that sometymes, which we do industriously procure. There is no delight in eating and drinking, vnles first there be the trouble of hunger and thirst. And such as particularly take pleasure in wine, do willingly eate salt meats, that they may put their moutbes into a kind of heate, which when they quench with drinke, they find delight. It is also vsed, that the spouse already fianced, may not instantly be put into the power of her husband, least he should lesse esteeme her whome he hath lesse sighed and longed for. This is seene in that ioy which is vicious, and to be abhor'd; this is seene in that which is lawfull, and permitted; this is seene in the most sincere and vertuous friendship; this was seene in him, who dyed & was afterwards

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*reniued, who was lost and found againe.*  
There is euer the greatest ioy, where the  
greatest feare did go before.

What meaneth this, O my Lord God,  
that since thou art eternall ioy vnto thy  
selfe; and that some thinges do also euer ioy  
in thee concerning thee: what is the rea-  
son, I say, that these inferiour creatures of  
thyne, do consist, as it were of ryding and  
falling, of displeasures and reconciliations?  
Is the nature of them such; and is that the  
proportion which thou hast allotted to  
them, that from the highest part of the  
heauens, to the lowest of the earth, from  
the beginning of the world, to the later end;  
from the Angells, to the worme; from the  
first, to the last; all kindes of blessings, and  
all thy iust workes, should remaine lodged  
in their seuerall places, & be accomplished  
in their due tymes? Woe be vnto me, how  
admirable & sublime art thou in the highest  
thinges, & how profound art thou in the  
lowest, and thou neuer departest from vs,  
and yet we can hardly perswade our selues  
to returne to thee.

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*Why more ioy is had in the conuersion of a  
Sinner, then of another.*

### CHAP. IIII.

**D**ISPATCH it, O Lord, & once make an end ; raise vs vp , and call vs backe ; kindle vs , and draw vs forcibly ; inflame vs with a light fire , grow delightfull to vs , and now let vs loue & run on. Do not many returne to thee out of a more deadly deep pit of darkenes then *Victorinus* was in ; and do they not draw neere to thee and are illuminated , receauing *Light* ? Whosoeuer they be that receaue this *Light* , receaue a faculty from thee to be made thy children. But if they be little knowne , euen those few that know them , reioyce little for them. For when men reioyce togeather with many , the seuerall ioy of euery one , is more plentifull ; and therein they mutually kindle and inflame each other. Besides , they who are knowne to many , giue to many an example which is of great authority towards saluation ; and they do but shew the way to many others , who are to follow : and therefore men reioyce greatly for such , as did euen precede them , because they reioyce not alone for them. For it must be far from vs to thinke , that in the tabernacle of thy Church , the persons of rich men should be preferred before

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the poore, or the noble before the ignoble  
(since thou didst rather chose the weake things  
of the world, to confound the strong, and the  
ignoble and contemptible things, and which  
haue no being, as if they had a being, thereby  
to enacuate those things that haue it.)

And yet euen that least of thy Apostles, by  
whose tongue thou hast deliuered this Truth  
(when the Proconsull Paul by the others  
prowesse had his pride abated, and was put  
to draw in the easy yoke of thy Christ; being  
then grown a subiect of that great King)  
instead of Saul (which was his name before)  
did like to be called Paul, in testimony of so  
great a victory. For so much more is the  
enemy ouercome, when one is taken from  
him, of whome he held himselfe most assu-  
red; and by whose meanes he held many  
others. He holdeth such as are proud more  
fast then the rest; and by reason of the great  
account wherein they haue themselves, and  
vnder the reason of their authority, they do  
also hold such others as depend vpon it. So  
much therefore as the hart of *Victorinus* was  
now more esteemed (which the Diuell had  
inhabited, as an inexpugnable house of his)  
and his tongue also (with which as with a  
weapon of a sharp point, and a long reach,  
he had slaine the soules of many) so much  
the more abundantly did it become thy

children to reioyce, because *our King had bound the strong man*. And they saw those vessels which the Diuell had prouided for his owne seruice, to be taken from him perforce, *and to be cleansed and made fit to do thee honour, and to become usefull to the Lord therof, for euery good worke.*

*What it was that hindred his Conuersion.*

## CHAP. V.

**B**V T when this seruant of thyne *Simpli-*  
*cianus*, had related to me these thinges;  
I was inflamed towards an imitation ther-  
of, and for that purpose it was that he spake  
of them. But afterwardes he also added,  
how in the tyme of *Iulian* the Emperour (a  
law being made that Christians should not  
be suffered to teach Rhetorique, or other  
literature) he hauing submitted himselfe to  
that law, chose rather to forsake those  
wrangling Schooles, then thy *Word*, which  
*maketh euen the tongues of Infants eloquent.*  
Hocerein he seemed to me no more resolute  
then fortunate; for hauing found so fit an  
opportunity of attending only vnto thee;  
whercunto I did aspire, though I were euen  
bound from doing it; not bound by any other  
iron chaine, then of myne owne iron and  
vntoward will. Myne enemy oppressed this  
will of myne, and thereof made the chaine;



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Which bound me. For through the peruerfnes of our affection groweth lust; by yealding often to lust we make a custome, and by not opposing to this custome; we grow subiect to a kind of necessity. By these linkes, fastned one within another (being the reason for which I called it a chaine) I was held by him, in bitter seruitude.

But the new will which I began to haue to serue thee for thy selfe, and to enioy thee, O God, who art our only certaine pleasure, was not yet in termes to maister that other, which had beene established by so long continuance. Thus did my two Wills, one old and another new, one carnall and another spirituall, fight one against the other, and by their discordes they did, as it were diuide, and draw my soule asunder. And so I vnderstood by proper experience, that which I had read *how the flesh doth couet thinges against the spirit, and the spirit against the flesh*. I had, I say, experience in them both; but now there was more of me in that, which I approued, then in that which I misliked in my selfe. For in this I was not then so much, because in great part, I did then but suffer that vnwillingly, which before indeed I had done willingly. But custom had grown more peremptory; and importunate against me, by myne own fault,

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because by the ill gouernement of my *will*,  
I was come thither willingly, whither af-  
terwardes I wished, that I had not beene  
come.

And who can contradict this with reason,  
since punishment doth iustly follow sinne?  
And now I wanted that excuse, which I  
was wont to vsurpe, for not giuing ouer, &  
contemning the world, to serue thee; only  
out of a pretense that the knowledge of  
*Truth* was vncertaine to me. For now I was  
sure inough therof; and yet (being all made  
of earth) I refused to fight vnder thy banner,  
though I had bound my selfe to serue thee;  
and I so feared least I should be deliuered  
from all impediments, as I ought to haue  
feared the being hindred by them. Thus did  
the burthen of worldly pleasure oppresse me,  
with a kind of contentment, as it happens  
sometimes to men that sleep; and the  
thoughtes whereby I aspired to thee, were  
like the weake endeauiours of such as desire  
to awake themselues; when yet (being o-  
uercome by the depth of appetite to repose)  
they fall back againe. And as there is no man  
who would euer sleep; and in the iudgment  
of all discreet persons, it is a nobler estate to  
be awake; yet a man doth oftentimes deferre  
to put sleep away, when he findes his body  
greatly subiect to it; and, euen whilest it is

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after a sort displeasing to him, he willingly enioyeth it, although his tyme of rising be arriued. In the same manner I held for certaine, that it was better for me to commit my selfe to thy Charity, then to submit my selfe to myne owne sensuality. But that former course did satisfy, & ouercome my reasonable part; the later contented and engaged my sensuall part. For now I had nothing left, which might answere to that voyce of thyne: *Rise vp thou that sleepest, and rise vp from the dead, and Christ shall giue thee light.*

And thou on all sides, shewing me that what thou saydst was true, I (being conuincd by that truth) had nothing at all to oppose to it, but certaine slow and sleepy words, *Shortly; behold I wil do it shortly; haue yet a little patience with me.* But *shortly* and *shortly* grew into great length; & the short patience that I begged, was still intreated to be longer. In vaine was it for me to be interiourly delighted in thy law, when there was another law in my flesh resisting that law of my mind, and which lead me captiue vnder that law of sinne which was in my body. For the violence of custome is a kind of law of sinne, whereby the mind of man (euen not willing) is drawne and kept in it; & that iustly, since willingly at the

first it slip into it. Who therefore could deliuer me, wretched creature, from the body of this death, but thy grace through Christ Iesus our Lord?

*A chiefe occasion of his Conuersion.*

CHAP. VI.

I Will now declare & confesse to thy name, O Lord, my helper and my redeemer, in what sort thou freedst me from the violent desires that I had of sensuall pleasures which so straightly bound me; and from the slavery of secular affaires. I liued after my accustomed manner, but with increase of anxiety, sending vp dayly sighes to thee. I frequented the Church, as often as those imployments gaue me leaue, vnder the weight whereof I lay opprest. *Alipius* was with me, at leasure then in a vacatiō; and expecting to whome, after the third day of *Audience*, he might sell his counsaile in *Law* causes; as I vsed to sell my *Rhetorike*, if that be not rather a gift of Nature, then a purchase of *Am. Nebridius*, in the meane tyme, did so much yeald to our importunity, as to instruct *Verecundus*; who being a *Milanese* and a *Grammarians*, and being most familiar & kind to vs all, did challenge, in the right of friendship, some assistance from vs, whereof he stood too much in need. *Nebridius* therefore was not drawne

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to do it by any ayme that he had to gayne thereby ( for he had beene able to do greater matters by his learning , if he would haue cast an eye that way ) but meereley ( out of the respects of courtesy, and good will ) he ( being our most deerely officious , and most sweet friend ) knew not how to deny the suite , which we made to him. Yet he had formerly reserued himselfe in this kind , and that vpon most iust reasons , being afraid least otherwise he might be too much knowne to great men. And so declining all vnquietnes , he procured to haue his mind as free as might be , for the seeking or reading, or hearing somewhat concerning Wisdom.

Now vpon a certayne day , when *Nebri- dius* was absent from vs ( I know not vpon what occasion ) there came home to *Alipius* & me , a certaine *Potitianus* , who was an *African* as we also were , and one who serued in honourable place in the Emperours Court. I remember not now what his pretence , or busines was ; but downe we sate , and fell into discourse with one another. It chaunced , that on the table whereupon we vsed to play , he found and opened the Epistles of thy holy Apostle *S. Paul* , which was very vnexpected by him ; for he thought it had beene some other booke , in the study

whereof I might more probably haue im-  
ployed my selfe. But then applauding, and  
( after a glad and gratulatory manner )  
looking on me, he wondred that he had so  
vnexpectedly found that booke, & only  
that, lying before me; for he was both a  
Christian, & a faithfull seruant of thyne,  
& did often prostrate himselfe in the Church  
before thee our God, in frequent & long  
prayers.

Now after I had declared to him that I  
bestowed my self much in the reading of  
those Scriptures, he tooke an occasion, in  
drift of speech, to discourse vnto vs of *An-  
tony the Egyptian Monke*; whose name was  
excellently famous amongst thy seruants;  
but as for vs, we had neuer heard of him till  
that houre. Which as soone as he obserued,  
he insisted the longer vpon speech of him,  
insinuating the knowledge of so great a man  
to vs, who were wholly ignorant; and won-  
dering withall at the same ignorance of  
ours. We on the other side, were amaz'd to  
heare, that so lately, and euen almost in our  
owne dayes, so wonderfull things had beene  
so certainly wrought by thee, O God, in the  
true sayth and Catholike Church; so that al-  
of vs wondred; we at the hearing of so strāg  
thinges; and he, that we had neuer heard of  
them before.



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From thence he grew to speake of great numbers of Monasteryes where those thinges are performed which be so pleasing to thee; and where are those fruitfull beasts euen of the barren wildernes; whereof also we had heard nothing. Nay more then this, there was a *Monastery* close without the walls of *Milan*, full of holy *Friers*, vnder the care and gouernment of *Ambrose*; and yet we, who were then in *Milan*, knew nothing of it. But he proceeded in his discourse; and we (hearing him with attentio) held our peace. Whereupon he went on to tell vs further; how formerly, himself with three Courtiers his companions, and friends (and it was at *Trenuers*) in an afternoone (when the Emperour was entertayning himself with certayne publique sports) went out to passe a few houres in some gardens neer that Citty, where casually he was walking with one of the three Courtyers, & the other two by themselves. These later two, wandring vp and downe, fell at last vpon a poore Cottage, inhabited by diuers seruants of thyne, who were poore in spirit, but of such is the kingdome of heauen, and there they found a booke, wherein was written the life of *Antony*.

One of them began to read the same, and to wonder at it, and to be inflamed by it;

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ad cue whilest he was reading to resolve vpo  
the leading of such a life as that ; & leauing  
the seruice of the world to become holy  
thyne. Then subdainly being filled with a  
holy zeale and a sober kind of shame , and  
being angry with himselfe , he cast his eyes  
vpon his friend , and sayd , *Tell me I beseech  
thee, whither is it that we aspire by all these  
our labours ? What is it that we ayme at ? In  
the hope of what do we thus earnestly imploy  
our selues ? Can we perhaps , haue a higher  
ambition in the Court, then to be Fauourits of  
the Emperour ? And yet euen in that fortune ,  
what is there , which is not top full of danger ?  
And by how many dangers , do we still proceed  
toward some greater danger ? And how long  
shall we sweate in this poursuit ? But to be the  
friend and fauorite of God himselfe , behold I  
am made so, if I will, euen at this very instāt.*

This he sayd, and (being growne big, and  
swolne with the feruent desire of bringing  
forth a new life ) he restored his eyes to the  
booke ; and he read on , & was inwardly  
changed where thou alone couldst looke  
vpo him ; and his mind was wholly dispossest  
of wordly cares , as immediatly after wards  
appeared. For whilest he was reading , and  
rowling vp and downe those waues of his  
vnquiet hart , he would somtymes deeply  
groan , and thē pause a while ; and resolving .

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at last, vpon a better course, he sayd with a serene countenance to his friend: *Euen now, haue I broken loose from those hopes, whereby hitherto we haue beene seized; I haue firmly resolved to be the seruant of God, and I will set vpon it in this place, & at this very instant; as for thee, if thou canst not be content to imitate me, at least diswade me not.* But the other answered, That he would gladly ioyne himselfe as a companion, in the prosecuting of so honourable a warre, and, the obteyning of so noble a Pay. And both of them being now thine; did build vp that *spirituall Tower*, with the treasure which is only able to do it, of *forsaking all thinges, and following thee.*

Then *Potitianus* and his companiō, who had beene walking in other partes of the garden ( hauing sought them long and finding them at last in the Cottage ) aduised the to returne, because by that tyme it was growne late. But they ( declaring their resolution; and in what manner the same had growne, and how it was confirmed in the ) desired to be pardoned, if they refused to returne Whith them into the Citty. But *Potitianus* with his friend, being not changed from their former course, did yet (as he told me ) fall into tears; & piously congratulating the others happy estate, commended them;

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selues to their prayers ; and ( drawing their owne dejected harts as it were vpon the earth, which they trod ) they returned to the Court ; but the other two hauing rooted their harts in heauen , remained in the Cottage. And both of them were espoused to Virgins ; and as soone as they heard what had happened, euen they did also consecrate their virginity vnto thee , O Lord. These things were related to vs by *Positianus*.

*He reflecteth vpon himselfe.*

CHAP. VII.

**B**VT thou , O Lord ( whilest he was speaking to me ) didst turne me inward vpon my selfe; taking my soule from behind me, where I may be sayd to haue placed it, whilest I marked it not, and thou didst set it before my face, that so I might see how filthy, how deformed, and how full of hateful spots and soares it was. I saw, & withall I abhord my selfe ; nor was there any place whither I could fly, from that odious spectacle. And if I endeauoured , at any tyme , to cast myne eye some other way ; yet he proceeded in his discourse ad thou didst againe oppose me vnto my selfe ; and didst fasten myne eyes vpon my sinnes, to the end , that I might know , and hate them ; or rather I had already knowne them, but I dissembled,

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and conuiued, and procured againe to forget them. But now, the more ardently I loued those two, of whose excellent resolution I had heard (in giuing themselues wholly ouer to be cured by thee) so much the more detestably did I hate my selfe, being compared with the. For some twelue yeares had now passed, since in the nineteenth of myne age, I was first stirred vp to the desire of wisdome, by reading the *Hortensius* of Cicero; and yet I delayed to contemne temporall happynes, for the search therof; whose not only finding, but euen the very seeking, was to haue beene preferred before the treasures, and kingdomes of this world, and before the most prosperous carnal pleasures that could be thought of. But I being a miserable, and most miserable creature, euen in the beginning of my youth had begged Chastity at thy hands; and thus I sayd, *Giue me Chastity, and Continency, O Lord, but do not giue it yet;* for I was afraid, least thou wouldst heare me, and instantly deliuer me, from the disease of concupiscence, which I rather wished might be satisfied and glutted, then otherwise quenched. And I went by crooked wayes, with a sacrilegious superstition; and (though not as one resolved of the truth therof, yet) I preferred it before other things; after which I did not

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piouſly inquire, but with the mind of an enemy oppoſe vnto.

And I conceaued, that I deferred from day today to contemne the world, and to follow thee alone, becauſe I thought I was not ſure enough, by which way I was to direct my courſe. But now the tyme was come, wherein I was ſet naked before my ſelfe, & my conſcience did thus reproach me; *Where is that tongue of thyne, which ſayd that thou wert not to caſt away the certaine pleaſure of vanity, for the obteyning of a happynes, which was vncertain? At leaſt thou mightſt ſee & feele, that the burthen of ſinne doth certainly and heauily oppreſſe thee; whileſt others haue gotten winges to fly nimble from vnder it; who yet were neither ſo ouer-wrought with curious inquiries, nor tooke they (as thou haſt done) the tyme of more then ten yeares to thinke vpon it.*

Thus was I inwardly fretted, or fedd vpon, and vehemently euen confounded with a horrible ſhame, whileſt *Potitianus* related to me the thinges aforeſayd. But that ſpeech being ended, with the cauſe for which he came; away went he, and I came home into my ſelfe. What did I not then ſay for my greater confuſion? With what ſcourges of forcible reaſon, did I not whip on my ſoule that it might follow me, then endeauouring



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to go after thee? But still it was held backe, and it refused, though it knew not how to excuse it selfe. For now all the arguments, which I was wont to bring, were solued: and there remayned only a kind of speechlesse trembling: and it feared, euen as death it selfe, to be restrayned from the course & fluxe which it had long taken towards sinne, whereby it was dayly pining away & growing neerer to destruction.

*Of the Nature of mans Will.*

### CHAP. VIII.

**T**HEN in that great quarrell of my spirituall house, which I had stifly made against my selfe, in the chamber and closet of my hart (being extremely troubled as well in face as mind) I did fly vpon *Alipius*, and with great exclamation say, *What is this which we endure? What is this? What haue we heard? The vnlearned men of the world do teare heauen from betweene our hands, and we, with our great knowledge, and learning, behold, how without braynes or courage, we are contented still to wallow in flesh and bloud. Shall we therefore be ashamed to follow, because they haue gone before vs; And shall we not much more be ashamed, if we do not so much as follow them?* Such things as these I sayd; and the rage of my passion snatcht me from him,

him, when he with silence beheld me, but not without amazement; for they were not ordinary wordes that I vttered; and euen my forehead, my cheekes, myne eyes, my distempered colour, and the accent of my voyce, did make vnto him a cleerer prospect vpon my hart, then could the speech that I vsed.

There was adioyning to the house, where we lay, a certaine little garden, which we had liberty to vse, togeather with the whole house it selfe; for the Maister of it, liued not there. Thither did the tumult of my hart carry me, where no man might hinder the earnest and angry suite which I had begun against my selfe, till it should end in such sort, as thou O Lord didst know, though I knew it not; but I did only for a while runne mad after a kind of wholesome manner. And I dyed as it were that I might liue; well knowing the misery that I was in, but wholly ignorant of that happynes, which I was to obtayne shortly after. Into this garden then I went, and *Alipius* came after me foot by foot; for there was no retreat of myne which could exclude him, and indeed how was it possible for him to forsake me, whome he saw so much afflicted?

We sate as remote from the house, as we could; and I, raging with a most tempe-

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stuous indignation, did groane in spirit against my selfe; to see that I made no more hast to conclude an euerlasting peace and league with thee, O my God, to which all the powers of my soule aspyred, and did extoll thy seruice to the sky. But we arriue not thereunto, by shippes, or chariots, or going on foot, at least so little away, as it was from the house to that garden where we sate; for not only to beginne to go, but euen to go to the iourneyes end, is nothing els, but to be *willing* to goe; but that must indeed be done with an entire & strong *will*; and not to trosse a lame and halfe wounded *will* vp and downe; whereof that part which riseth, may encounter & quarrell with that other part which inclineth to fall. In those extremities of my delay, I performed many thinges with my body, which men sometime would doe, but cannot, if either they haue not such members, or that they be bound in chaynes, or that they be much weakned with long sicknes, or if otherwise they be hindred. If I pluckt out a haire; if I struck my selfe vpon the forehead; if I wrea-thing my fingers in one another, I clasped in my knee; these thinges I did, because I had a *will* to doe them. I might also haue had a *will*, and yet haue wanted the performance, if those parts of my body had not beene obedient.

So many things therefore I executed, wherein the *will* and the *power* are expressly distinct; and yet I did not execute that, which incomparably more would haue contented me. And yet if I *would* indeed, I should haue done it; for in fine if I had produced a *will* to doe it, the *will* had beene produced, and consequently the thing had been done. For heere, the faculty or *Power of doing*, and the *will to do it*, are one, and the self same thing; and the very act of *willing*, would haue beene the point of doing; and yet the thing was not done. And more easily did the *body* obey the least inclination of the *mind* (so far as to imploy the parts thereof at the becke of the other) then the Mind did obey it selfe; in a thing which yet was to be of great contentment to it, and which might haue beene executed by the *Will* alone.

*Why the Mind is slow to goodnes.*

#### CHAP. IX.

**F**ROM whence comes this Monster, & why is it so? Let thy Mercy shine, that I may aske this question, if perhaps the obscurity which is wrought in mens mindes by sinne, and those most darcke miseryes of the Sonnes of *Adam*, can giue me any answer: Whence comes this Monster, and

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what reason can be giuen thereof? The *Mind* commandeth the *Body*, and immediately it is obeyed; the *Mind* commandeth it selfe, and it is resisted. The *Mind* commandeth the *hand* to moue, & it is done so suddainly, that the order giuen, is hardly discerned from the execution; & yet the *Mind* is the *Mind*, and the *hand* is but a part of the *Body*. The *Mind* commandeth the *Mind* to do this or that; & it is one, and the same, and yet the thing is not done. Whence comes this Monster, and what may be the cause therof? The *Mind* I say commands it selfe to *will* a thing, which except it would haue to be done, it would not commaund; and yet that which is commanded, is not done.

But the reason is 'this; It doth not *will* intierely, and therefore it doth not *command* absolutely; for it *commandeth* but so far forth, as it doth *will*; and so farre that is not executed which is *commanded*, as the thing it selfe is not willed, because the *will* *commandes* that it be a *will*, and it is no other, but it selfe. The *will* therefore doth not fully command, and therefore that is not done which is *commanded* For if the *will* of doing any thing by the *Mind*, were full and perfect; it could not properly be so much as sayd to *command* that the thing should be don; be-

cause, by the very act of so *willing*, it would then be done. Therefore to *will* a thing imperfectly, or but partely to *will* it, is no *Monster* at all, but a plaine infirmity of *Mind*. Because the whole *Mind* riseth not vp, being supported by *Truth*, it being partly hindred and overladen by euill custome. And therefore there are in such a *Mind* two *wills*; neither of which is intiere, and perfect, but that which one of them hath, the other wanteth.

*Of the diuers kindes of Wills that are in Man.*

#### CHAP. X.

**L**ET them perish before thy face, O God, as the speakers of vaine things, and seducers of mens mindes do perish, who, when they obserue two *wills* in men, whilst they are deliberating, do affirme that there are two kindes of *Natures* of two *Mindes*, the one good, & the other euill. But those men are wicked, whilst they belecue these wicked things; and the same men shall be good, if they will belecue true things; and agree with such as publish them, that the Apostle may say to them, *Sometymes you were darcknes, but now you are light, in our Lord*. For they, whilst they will be light, not in *our Lord*, but in the selues (conceauing



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the *Nature* of the soule, to be that which God is ) do so grow to be made thicker darknes ; because they went further from thee, by a hideous arrogancy ; from thee who art *the true light*, that *illuminateth every man that cometh into the world*. Consider what you say, and blush, and approach to him, and you shall be illuminated, & your faces shall be ashamed no longer.

When I deliberated to serue my Lord God, as I had long designed to do, it was I, that *would*, and I that *would not* ; I it was. Neither did I fully *will*, nor fully not *will*. And therefore did I strue with my selfe ; and euen, by my very selfe, I was dissipated or defeated ; and this very dissipation of me, did happen to me against my *will*. Neither yet did this shew the *nature* of any other *Mind*, but the misery wherewith I was punished. And therefore not so much, did I now worke the same, as that sin did it which dwelt in me, as a punishment of a former freer sinne, because I was the sonne of *Adam*.

For if there be so many contrary *Natures*, as there are *wills*, which resist one another ; there are not now to be sayd *two wills*, but more. If any of the *Manichees* deliberate within himselfe, whether he shall go to their conuenticle, or to the Theater ; these

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fellows cry out, *Behold heere are two Natures, one good, which draweth this way to the Conuenticle; another euill which reduceth him that way to the Theater; for they will not belecue, but that the will is good which leadeth men to them. What therefore if any of vs should wauer and doubt within himselfe (through the dispute and difference of two wills) whether he should go to the Theater, or to our Church; will not these men also wauer about what they shal answer? For either they must confesse (which they would not grant) that the will is good wherby we go to our church (which all they do that are partakers of her Sacraments, and are kept in her bosome) or els they would conceaue that two euill natures, and two euill mindes do combat together in one man, and it would then be no longer true, which they are wont to affirme, that there is one good, and another euill; or els they should be conuerted to the Truth, & not deny, but that when any man so deliberates, it is one and the same Mind, which doth boyle and vent it selfe, by wills that are different.*

Now therefore let them not say (by occasion of finding *two wills* that are at variance in the same man) *that there are two contrary minds, of two contrary substances,*

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& that they proceed from two contrary principles, the one good, & the other euill. For thou, O true God, doest reprove them, and checke, and conuince them; as when both his wills are bad, who deliberateth with himselfe, whether he shal kill another man by poyson or by the sword; whether he shall inuade the possession of this man, or that man, when indeed he ought to do neither; or whether the luxuriousnes which is in him shal purchase pleasure; or whether couetousnes shall hoord vp the money; whether he shall goe to the *Circus*, or to the *Theather*, if both those spectacles, are there preseted, on the same day. I add also a third; whether he shall steale any thing out of another mans house, if opportunity be offered; and I add a fourth, whether he shall also commit adultery, if fit occasion for it be found; and if all these things do concur in one point of tymes and that ouerture be made of all these things at once, which yet at once cannot be acted. For they do euen teare the *Mind* in peeces, by these *foure wills*, which are in such contradiction to one another; or by more then foure, in such store of thinges as may be desired; and yet they vse not to affirme that there is such a multitude of *seuerall substances*.

So is it also in such wills as are good. For

I aske them whether it be a *good* thing, to be delighted with the reading of the *Apostle*, & whether it be *good* to be delighted with some sober *Psalme*; & whether it be *good* to dilate vpon the *Ghospell*: They will answere to euery one of these things, that it is *good*. What then, if I be at the selfe same tyme delighted with all these things; do not these diuers *wills* put the *Mind* vpon a kind of racke, when it deliberateth of what we are chiefly to take hold. And yet all these *wills* are good, and they strue together, till such tyme as some one thing is chosen; whereby the whole *will* may be gathered vp together, which formerly was diuided into many. So also, when the thought of Eternity delighteth the superiour part of the soule, and the pleasure of some temporall good, holdeth fast the inferiour part thereof; it is the selfe same *mind*, *not willing* this, or that, with an entier & perfect *will*. And therefore it is torne into seuerall partes, with extreme trouble to it selfe; whilest it preferreth this, being vrged by Truth, and reason; and yet forsakerh not that being hindered by affection.

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*His combat betweene the spirit and the flesh.*

## CHAP. XI.

**T**HVS sicke of Mind, and thus tormented was I; accusing my selfe extremely bitterly, beyond all custome; and turning and winding my selfe in my chaine, til such tyme as that little that held me, might be broken; but yet still it held me. And thou, O Lord, wast neer, euen to my most secret thoughtes, and with a seuerer kind of Mercy, didst redouble vpon me those scourges of feare and shame; least I should againe giue ouer, & least that little rye which deteyned me, should still remayne, yea and grow stronger to bind me faster. For I sayd within my selfe, *Behold, I will do it shortly; and shortly it shall be done.* And when now I was saying that I would do it, I did it euen almost, and yet indeed I did it not. Neither yet did I slide backe into my former customes, but I remayned breathing neere the place where I should haue beene. And still I endeauoured, and I was euen almost arriued; and I was come close to the obtayning, and imbracing of what I sought; but yet I was not there; neither did I attaine or imbrace it, but I was suspended between a dying to death, and a liuing to life. And my ancient ill custom was of more

power with me, then my purpose of what I had then made no experiment. And at that very instant of tyme, wherein I was to become another man, by how much the neerer I grew to it, so much the more extreme hor-  
 rour had my sense. Yet did it not driue me backe, no nor yet diuert me, but only it suspended me. The very toyes of toyes and the vanities of vanities, which were my ancient fauourits deteyned me; and they shooke this garment of my soule, which is made of flesh and bloud, & spake softly to me in this sort, *Is it possible that thou canst thus dismisse vs? and from this instant shall we neuer more be with thee; And from this instant, shall it not be lawfull for thee, to do this, or that, any more for euer?* But from those thinges which they did suggest, vnder the wordes which I vsed, of *This* or *That* (from those thinges I say, which thereby they suggested) O Lord my God, let thy mercy, for euer, free the soule of me, now thy seruant. Oh what shamefull, what abominable filthynes did they lay before me? I heard them, nothing so much as with a half consent; but yet I was not the man that ventured expressly to encounter and contradict them; but rather like one stealing from them, which were murmuring softly behind my backe, and pulling me secretly now and



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then, with a desire that I would lend them;  
as it were, a looke ouer the shoulder.

In the meane tyme, they stayed me who  
delayed to free my selfe, by shaking them  
of; & to hasten forwards, whither I was  
called. Whilest the violent custome of sinne,  
did againe insinuate it selfe to this effect,  
*Thinkest thou, that thou art able to liue  
without these and these delights?* But by this  
tyme they spake euen this little, most faintly.  
For that way whither the face of my soule  
looked ( & whither yet I was trembling, &  
fearing to go on ) the chaste dignity of *Con-  
tinency* discovered her selfe. Cheerfull she  
was, and not dissolutly entycing, but sweetly  
inducing me, to come on, and to feare no-  
thing. Extending towards the receauing  
and imbracing of me, those deere handes of  
hers, which were full of whole troupes of  
good examples.

There were so many, both young men,  
& maydes; and some yet elder then they,  
yea and of all ages; & graue widdowes and  
Virgins, and Matrons; and of them all, this  
*Continency* was no barren, but a fruitfull  
Mother, which bringeth forth eternall  
ioyes, as Children begotten by thee, O Lord,  
who art the Father. And she desired me  
with an exhorting kinde of derision, as if she  
had sayd, *Canst thou not performe that which*

is performed by so many of both sexes, as heere thou seest? Or rather are they able to performe it by their owne strength, and not by the grace of the Lord their God? The Lord their God is he that gaue me to them; Why art thou so vnresolved and perplexed? Cast thy self vpon him and feare not, least by withdrawing himselfe, he may let thee fall. Cast thy self, I say, vpon him securely, he will receaue thee, and he will saue thee. And I was vnspeakeably ashamed, that I did yet continue to heare the whispering of those toyes, which still kept me hanging in suspence. But she againe did as it were thus reply, Grow deafe against those vncleane and earthly affections, that they may be mortified. Thy sinne telleth thee, of I knowe not what delights, but they are not like the lawe of the Lord thy God. This controuersy and last debate, did passe only in my hart, betwene me and my selfe; but *Alipius*, who sat close by me, did silently expect the issue of my vnaccustomed perturbation.

*He was miraculously called.*

## CHAP. XII.

**A**S soone as a deep consideration, had drawne vp out of the hidden bottome of my hart, the whole heape of my misery, and laid it together before the sight of my

### 300 S. AVE. CONFESSIONS.

Mind ; there rose a tempestuous storme , which brought forth a huge shower of teares. And that I might send them out with such exclamations as became them best , I rose from *Alipius*. That busines of weeping, I thought would better be dispatched by my being alone ; and I went so farre off, as that euen his presence might not be of trouble to me. So was I made at that time ; & what he thought thereof I cannot tell , though I thinke I had sayd somewhat , wherby it might appeare that the sound of my voyce was great with teares , and would gladly be deliuered of them. In this sorte I rose , and he remayned where formerly we sate together , too much amazed.

I dist cast my selfe I knowe not how vpon the grounde, vnder a certaine figge tree, and I gaue all liberty to my teares , which brake like riuers through mine eies, An acceptable sacrifice vnto thee , O Lord. Not perhaps in these words , but to this effect I cried out, to thee , at large. *And thou O Lord how long ? How long O Lord ? Wilt thou be angry with me for euer ? Remember not Lord mine old iniquities.* For I found that I was still deteyned by them , and therefore I cast out these lamentable exclamations , *how long ? How long ? to morrow ; and yet to morrow ? Why not euen now ? Why , euen at this instant, is there*

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*not an end made of my uncleane?* This did I say, and I wept in the most bitter sorrow of my hart.

And behold I heard a voyce, as if it had beene of some boy, or girle from some house not farre off, vttering and often repeating these wordes, in a kinde of singing manner; *Take vp and read, Take vp and read.* And instantly with another countenaunce, and with entire attention, I began to considere, whether children in some play of theirs, had not vsed to sing some such thing, nor did it occurre vnto me, that euer I had heard the like. And therefore moderating the course of my teares, I rose vp, conceauing that I was only required from heauen, to read that Chapter which the first opening of the booke should lead me to. For I had heard of *Antony*, that by reading of the Ghospell (to the hearing whereof he came once by accident) he held himselfe to be admonished, as if that which was read, had beene particularly meant to him, *Goe and sell all that thou hast, and giue it to the poore; and thou shalt haue treasures in Heauen, and come thou and follow me.* By which Oracle he was instantly conuerted to thee O Lord.

Therefore I went hastily thither, where *Alipius* sate, for there I had laid the Apostolical booke. I tooke it quickly into my hand,

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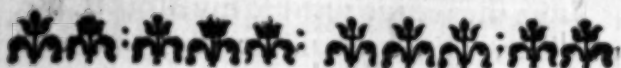
I opened it, and I read of that Chapter in silence, which first mine eies were cast vpon. *Not in surfetting and drunkenes, not in carnality and vncleanes; not in strife and emulation, but put you on the Lord Iesus Christ, and take not care to fullfill the concupiscences of the flesh.* Neither would I read any further, neither was there any cause why I should; for instantly with the end of this sentence, as by a cleere and constant light infused into my hart, the darkenes of all former doubtcs was driuen away.

Then shutting the booke (though interposing my finger, or some other such thing betweene the leaues) I declared to *Alipius* all that had hapned with a quiet countenance. And he did also, in this following manner, discouer to me, that which had passed in his hart, whereof I knew nothing. He demaunded to see what I had read, I shewed it, and he went on further; and I was ignorant of what followed, which yet was this; *But take unto you him who is weake in faith; which he applied to himself, and so he tolde me.* And by this admonition he was strengthened; and he ioyned himselfe, without any troublesome or perplexed delay, to that good Purpose and election which was most agreeable to his condition, wherein he did euer infinitely differ from me, to the better.

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From thence we went to my Mother. We told her what we meant to doe; she most cordially reioyced; we declared to her in what manner al thinges passed; she exulted, and triumphed, and blessed thee, O Lord, who art able to doe beyond that which we can either aske, or thinke. Bycause now she sawe that thou hadst giuen her more concerning me, then she was wont to begge of thee, by her miserable and lamēting groanes. For thou didst so conuert me to thee, as that I did neither desire a wife, nor had I any ambitious care of any worldly thing. Thou didst place me in that line, & rule of faith, wherein thou hadst *reuealed* vnto her, so many yeares *before*, that I should stand. And thou didst conuert her sorrow, into ioy of hart, much more plentifully, then she wished and much more deerly & more chastly, then she could haue found it, in the Children of my body.





THE  
NINTH BOOKE.

*He admireth the riches of Gods goodnes.*

CHAP. I.



**O** LORD, I am thy seruant ; I am the seruant and the sonne of thy hand maid ; *thou hast broken my bandes in sunder, and I will offer to thee a sacrifice of prayse.* Let my hart prayse thee ; let my tongue *and all that is within me say, O Lord who is like vnto thee.* Let them say so ; and doe thou answere me , and *say to my soule , I am thy saluation.* But who am I , and what kind of thing am I ? What euill is there, that I haue not wrought? either by my deeds ; or if not by my deeds , at least by my wordes ; and if not by my wordes, at least by my *will* ? But thou , O Lord , art gracious , and mercifull ; and ( behoulding the profoundnes of my death) didst with thy right hand , draw that huge bulke of corruption out of the bottome of my hart. And this corruption was a kind of auersion from all that which thou louest, and an inclination to all that which thou hatest.

But where, O Lord, had remayned for so long a tyme; and from what deep and hidden corner couldest thou fetch this *Free-will* of myne, that I should in an instant *submit my neck to thy easy yoke, and my shoulder to thy light burthen*, O Christ Iesus my *helper and my Redeemer*? How delightfull did it instantly grow to me, to want those vain delights; and now it was matter of ioy to me to be depriued of those ioyes, which formerly I had feared to loose. For thou, O Lord, didst cast them out, who art the true, and supreme delight. Thou didst cast them out, and didst enter in their place; more sweet then all earthly pleasure, though not to the feeling of flesh & bloud; cleerer then any light, yet more intrinsecall then the most hidden secret, higher then the highest honour, but not to such as are honourable in their owne conceit. Now was my Mind freed from the byting cares, both of honour, & riches, as also from procuring to welter in carnall sinnes, and to remoue the itch of lust by chafing it; and I conuersed in a familiar and tender manner with thee, who art my Beauty, my Riches, my Saluation, my Lord and my God.

## 306 S. AUG. CONFESSIONS.

*He forsaketh the profession of Rhetorique.*

## CHAP. II.

**A**N D I thought it fit, in thy sight, not to snatch my selfe away, after a tumultuous manner; but gently to retyre the ministry of my tongue, from those *Fairs*, where talking was to be sold. That for those young fellowes *who did not meditate upon thy law, or thy peace, but upon lying madnes,* and cōtentious suites might no longer make a purchase out of my mouth, of instruments or weapons for their fury. And it fell fitly out, that very few dayes were to runne, before the *vacancy* of Vintage tyme. And I resolved to endure them, that I might the more fixedly depart; and being once bought by thee, might come no more to make my selfe sale-ware. Our purpose therefore was to thee only knowne, and to no other men, but such as were of our owne company. And we agreed among our selues that it should not be published abroad; although thou hadst already giuen to vs (who were ascending now from the valley of reares, & singing that graduall *Psalme*) *Certaine sharp arrowes, and consuming coales, against any such subtle & hypocritical tongue,* as might crosse our course vnder the colour of giuing vs counsaile, & which by louing vs would destroy

vs, as we vse to consume the meate we eate. Thou hadst shot through our harts with thy Charity; and we carryed thy wordes, which had past our bowells from side to side. And the examples of thy other seruants, whome of blacke thou hast made bright, & of dead aliue (being cast vp togeather, as a beacon for our thoughts to looke vpon) did burne and consume all heauy dulnes, that we might no more draw downward. And they kindled vs so vehemently, that all breath or blowing of contradiction, proceeding from any wicked tongue, might not extinguish, but more liuely inflame vs.

But yet, to the end, that, *for thy names sake, which thou hast sanctified vpon earth*, our religious desire and purpose might find such as would cōmend it; I feared it would looke like a kind of ostentation, if I expected not the *vacation*, which was so neere at hand; but should depart from the profession that I was of, whilest all the world was looking on. And so (whilest all their eyes were behoulding this action of mine, where by I should preuent the tyme of vintage, then so neerely approaching) they would be saying many thinges, as if I desired to be thought some great man. And for what would it haue serued me, that they should be thinking and talking of my intentions,

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& that they should blaspheme the happynes that I was towarde. Besides, that (in respect my lungen did this Sommer begin to yield, as ouerweake for the supporting of so laborious study, & they breathed with difficulty, & by the payne of my breast, did proue themselves to be ill affected, and refused to let me speake at any length, with an audible voyce) I was at the first, somewhat troubled, because I was in a manner constreyned by necessity, to lay downe that burthen of teaching, or at least to intermit it, if I would endeaour to cure my selfe. But as soone as I grew to haue a ful & confirmed will, *to attend and see that thou art our Lord;* thou knowest, O my God, that I began euen to reioyce, that this, no vntrue excuse, was at hand, which might temper their disgust, who for the benefit of their children, would needs haue had me still their slaue.

Being full therefore of such ioy as this, I had patience till the tyme which was interposed might fly away I know not whether it might not be of about twenty dayes; but yet they were indured with courage. For now the desire of gayne which was wont to animate me to endure busines, was fled away; and I should haue beene opprest, if patience had not succeeded in place thereof. Some of thy seruants my brethren, may say, that I

committed a sinne with my hart which then was filled with a resolution of fighting vnder thy Colours when I suffered my selfe to sit still in *that chayer of lying*, though it where but for the space of an houre. But I for my part will not defend my selfe. But thou, O most mercifull Lord, hast thou not remitted and pardoned this in the holy water, with the rest of my hideous & deadly sinnes?

*Verecundus lendeth his Countrey House.*

### CHAP. III.

**V**ERECUNDVS was euen maccrated with anxiety, vpon occasion of this which had happened to vs; in regard, that (by reason of the obligation whereby he was so fast tyed) he saw that we must breake company; he hauing a Christiā wife, himselfe not being then a Christian; which yet was as a clogge at his legge, and this staid him from the iourney that we were vndertaking. A Christians himselfe would not be then, but in such a manner, as wherein he could not be receaued; but howsoeuer he kindly offered, that we might take the commodity of his Countrey-house, as long as we would stay there. O Lord, thou shalt reward him in the resurrection of the iust, because thou hast already cast that



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lot vpon him. For although he fell sicke in our absence ( we being then at *Rome* ) yet in that sicknes he was first made a Christian , and one of the faythfull , before he departed out of this life.

Thus didst thou shew mercy , not only vpon him , but vpon vs also ; for otherwise , remembring that great courtesy of our friēd ; and not being able to number him amongst the sheep of thy flocke , we should haue beene tormented with intollerable griefe. Thanks be vnto thee , O Lord our God ; we are all thyne , and thy inspirations and consolations , make vs know how much we owe thee. Thou O faythfull performer of what thou promifest , thou shalt pay to *Verecundus* , for the commodity he gaue vs of his Countrey-house of *Cassiacum* ( wherein we reposed free from the burning heate of the world and worldly busines ) that pleasure of thy *Paradise* euer greene ; because thou hast discharged his sinnes , vpon thy selfe , who art the mountaine which is full of fruit and faines.

*Verecundus* therefore was then much troubled ; but *Nebrius* did reioyce with vs. For although euen he , were not yet fully a Christian ( hauing formerly fallen into that pernicious pit of the *Manichean* heresy , which beleued the flesh of the Truth thy

Sonne

*Sonne* to be fantastical) yet now he was rising out from thence, not yet indued with any of the Sacraments of thy Church, but still he continued to be a most ardent inquisitor after the Truth.

But not longe after our Conuersion, and regeneration by thy *Baptisme*, thou didst take him out of this world, when first thou hadst also made him a faithfull Catholique; serving thee in *Afrike* amongst his friends with perfect *chastity* and *continency*, and hauing conuerted his whole house to the Christian faith. Now doth he liue in *Abrahams bosome* (whatsoever it be, that is vnderstood by that *bosome*.) There my *Nebridius* liues, that deere friend of myne, and thy adopted sonne O Lord; who had once beene a bondslaue, but was after freed. There he liueth, for what other place can be fit for such a soule? In that place he liueth, whereof he was wont to aske me, miserable and vnexperienced man, so many questions. Now doth he no longer lay his care to my mouth, but he applieth his spirituall mouth to thy Springe, and drinketh wisdom, after the rate of his greedy thirst; being happy for all eternity. Nor do I yet think, that he is so inebriated therewith, as that he doth forget me, when thou, O Lord, of whome he drinketh, art mindfull of vs.

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But before these things hapned, we comforted *Verecundus*, who was sorry for our conuersion, but yet without any breach of friendship. And we exhorted him to liue vertuously, according to his state, which was of a married life. But *Nebridius* we expected, when he would follow vs, which he might so very shortly do; and then he was euen vpon the point; when behold those dayes of respite were at last expired; for they seemed long and many, through the loue which we bare to that easefull liberty, wherein we might singe, with all our soules, *To thee my hart hath said, I haue sought thy countenance, O Lord, and I will seeke it againe.*

*What he wrote being with Nebridius of the Psalmes; and of the paine he had in his teeth.*

CHAP. IIII.

**T**HIS day was come, wherein I was actually released from the profession of *Rhetorique*, from which in my desire I was free before. And the thing at last was done; and thou deliueredst my tongue, as thou hadst already done my hart; and I reioyced, and I blessed thee, going into the Countrey house, or *villa*, with all my friends. What I did there by writing, my knowledge then seruing thee (but yet so, as that, by times,

it (sauoured still of the schoole of pride) the bookes which I wrote both with others, and before thee alone, beare witnes; & what I wrote in the absēce of *Nebrius*, my Epistles to him may declare. And when shall I haue time inough to make rehearfall of all the great benefites which then thou bestowedst vpon vs; I who am making hast to speake yet of greater. For my remembrance calles vpon me, and it is matter of much delight O Lord, for me to confesse vnto thee, by what secret and sharpe motions thou didst tame me outright; and how thou didst abare and humble *those hills and mountaines of my vaine thoughts; and didst rectify my crookednes, and soften my rudenes;* and how thou didst also subdue, that brother of my hart, *Alipius*, to the name of thy only begotten sonne our Lord, and Sauour Iesus Christ; which at the first he despised to see expressed in our writings. For he desired rather, that they should saue of *the Cedars of prophane learning, which now our Lord had broken downe*, then of those wholesome Ecclesiasticall hearbes which haue power to preuent, or pluck out the sting of serpents.

What passionate voyces O my God did I utter to thee, when I read the Psalmes of *Dauid* (those faithfull songes; whose sound of piety & deuotion, doth banish the swell-

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ing spirit of ostentation ) whilest I was free from busines in that Countrey dwelling Place, though at that time I were but a rude kind of stranger to thy true loue, being no more then a *Catechumenus*, as *Alipius* also was. My Mother inseparably remayned with vs, in habit of a woman; with the fidelity of a man; with the confidence of one in yeares; the tendernes of a Mother; and the deuotion of a Christian. What wordes did I vtter to thee, in those *Psalmes*, and how was I inflamed by them towards thee, and kindled to recite them (if I had beene able) in the eare of the whole world, to the confusion of the pride of mankinde. And yet they are already sung ouer the whole world, nor are there any who can hide themselves from thy heate.

How bitterly, and how vehemently was I offended with the *Manichees*; and againe, I pittied them for not knowing thy *Sacramentes* which are true *medicaments*, & for running mad against that soueraigne remedy, whereby they might haue beene recovered? I wished, that they had beene some where neere me, without my knowing that they heard me. For then, they should haue seene my face, & haue heard my words, when I read the fourth *Psalme*, in that time of my teirayt; and they might haue seene,

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what that *Psalme* wrought in me. When I called upon thee thou heardst me, O God of my Iustice; thou didst enlarge my hart in tribulation, haue mercy on me, O Lord, & bearken to my prayer. I wish they had heard me, without my knowing thereof; least otherwise they might haue thought that I had spoken so in regard of them; and by cause I should neither haue said iust the same words, nor in the same manner, if I had thought they had either seene or heard me. Yea, and if I should, they would not yet haue so well vnderstood, how I did then, with my selfe, and to my selfe, familiarly and ordinarily, quake for feare before thee, and yet euen very then, I boyled high with a hope and vehement ioy in thy mercy. O Father. And all these thinges sallied out, by myne eies, & by my words, when thy holy spirit being conuerted towards vs, did say, O yee sonnes of men, how long will ye be beaueharted; how long will ye loue vanity and secke a lye; for my selfe haue loued vanity and sought a lye.

And thou, O Lord hadst already magnified thy holy One, raising him from the dead and placing him at thy right hand; whence he would send from on high the comforter, the spirit of Truth which he had promised. Nay he had sent him already, but I knew it



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not He now had sent him, because now he was magnified by rising from the dead and ascending up to heaven. But before, that spirit was not giuen, because Iesus was not yet clarified. And now the Prophet cryeth out, how long wil yee, being heavy harted, loue vanity and seeke a lye? And know, that our Lord hath magnified his holy One. why doth he cry know? but that I was ignorant of it, a long tyme, louing vanity and seeking a lye. Therefore did I heare, and tremble, because it is sayd to such as I remembred my selfe to haue beene; for in those fancies and fictions, which I imbraced instead of Truth, there was a vanity and a lye. And I sounded forth many thinges sadly, & substantially which I would they had heard, who yet loue vanity & seeke a lye. For perhaps they would haue beene troubled, & might haue cast vp their poyson, and thou mightst haue heard them, when they should haue cryed to thee; because he is dead for vs with a true death, who intercedeth with thee for vs.

I read on, Be angry and sinne not; & how was I moued, O my God, I who had then learnt to be angry with my self, for that which was past, that I might not sin in the tyme to come. And iustly I was angry with my selfe; for it was not another nature of darke spirits without me, which sinned; as

they say, *who being not angry with themselves, do heape up a treasure of wrath against their owne soules, for that day of vengeance, and the reuealing of thy iust iudgement, Nor was my contentment, and ioy, any longer in externall things; nor did I seeke them with the eyes of flesh & bloud, in this visible world. For they who delight in such things, do easily vanish into smoake, and are powdered out, and spilt vpon that which may be seene; and will be wasted; and they thirst after the shaddowes therof, With an appetite which is neuer satisfied.*

But O that they were once wearyed with great hunger, and would say, *who will shew unto vs good things?* Let vs say so, and let them heare these wordes, *The light of thy countenance, O Lord hath shined cleerely vpon vs. For we our selues, are not the light which illuminateth euery one that cometh into the world; but we are illuminated by thee, that in thee we may be Light who once were darkenes.* O that they saw thy internal, eternal Light, which because I had begun to find, I was enraged against them, in regard I knew not how to shew it to them, if they should bring me their hart, in their eyes of flesh, which wander abroad from thee; & if then they should haue asked me, *who will shew vs good things?* But there, where I was angry with

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my selfe (in the very inward *Chamber*, where I was contrite, where I killed and sacrificed my old man, having meditated a re-nouation of my selfe by trusting in thee) euen there, I say, didst thou begin to grow sweet to me; and I cryed out, reading these things exteriorly, & finding them to be verified within my selfe. Nor would I any more be troubled with worldly comforts, consuming my tyme, and being consumed by temporall thinges; when I found, that I had, in thy eternall *Vnity*, and *Simplicity*, another manner of *corne*, and *wine*, and *oyle*,

In the verse following I exclaimed with a loud crye of my hart: *O in peace, O in that very thing, O what is it that he sayd, I wil sleep and take my rest.* For who can resist vs when that speech shall be verified, *Death is swallowed up in victory.* And thou, O Lord, art admirably *that very thing*; *who art subiect to no change, and in thee is rest, forgetting all kind of labour.* Neither are we able to attayne to many other thinges, which yet be not that which thou art; *but thou, O Lord, hast confirmed me in hope, after a singular manner.* I read on, and I was kindled; neither did I find, how I could carry my selfe to-wardes thoses fellowes, who were both deafe and dead; of whome once my selfe had beene a pestilent member, and a blind

and snarling barker against that doctrine, which is all behonied with the very hony of heauen, & made bright by thy diuine splendours. And I did euen consume with zeale, and rage, against the enemies of the Scripture, when I remembered how all thinges had past in those dayes of our retyring.

But neither haue I forgotten, nor will I keep in silence, the sharpnes of thy scourge, and the admirable hast which thou madest to shew mercy towards me. Thou didst the torment me with the *Tort-ach*, and when it was grown to that heigh of violence, that it made me speechles; it came into my hart, to aduise all my friendes there present, that they would pray vnto thee, who art the God of all kind of health. This I wrote in waxe, and gaue it to be read by them. Immediately, as soone as with humble deuotion we had bowed our knees, the payne fledd away. But what kind of payne was that? or how went it from me? I confesse, O Lord my God, that I was astonished at it; for in my life I had neuer felt any such thing. And thy secreet will, was then insinuated to me; & so reioycing in the fayth which thou hadst giuen me, I praysed thy name; & that fayth would not suffer me to be too secure in the remembrance of my former sinnes, which yet were not forgiuen me in *Baptisme*

*He consults with Ambrose what booke he  
were best to read.*

CHAP. V.

**A**T the end of Vintage I gaue over my place ( that they of *Milan* might provide, for their Schollers, another man that might sell them wordes ) both because I had resolued to serue thee, and because I could no longer attend to that profession, through the difficulty of respiration, and the payne of my breast, which I was subiect to. And I acquainted by letter thy Prelate, the holy man, *Ambrose*, with my ancient errours, and my then present purpose; that he might aduise me which of thy bookes I were best to read, to the end, I might grow readier; and fitter for the receauing of so great a grace He willed me to read the Prophet *Isay*; I belecue, because among the Prophets, he is the most cleere foreteller of the Ghospell; and the vocation of the *Gentills*. But I, not vnderstanding that which first I read, and conceauing all the rest to be like that, layd it by, with intention to resume it; being once more exercised in the Word of our Lord;

*How he was baptized.*

## CHAP. VI.

WHEN the tyme was come, wherein I was to giue my name for *Baptisme*, we left the Countrey and went to *Milan*; and *Alipius* would also be baptized with me, hauing then put on *Humility*, which is so fit a ground for thy Sacraments to worke vpon. And withall he was a valiant conquerour of his body, who came out of *Afrike* with an extraordinary strength of Mind, to tread, with his bare feet the frozen earth of *Italy*. We did also ioyne vnto vs, the boy *Adcodatus*, who was carnally begotten of my body, with sinne. Thy part of him, O Lord, was well made; for when he had but fiftene yeares of age, in wit he excelled many graue & learned men.

I confesse vnto thee thyne owne giftes, O Lord my God, who art the Creatour of all thinges, & abundantly able to reforme all our defects. My selfe had nothing in this child, but the sinne, wherewith he was begotten. For that we had care to bring him vp in thy feare, it is thou and no other who didst inspire vs thereunto; I do therefore but confesse thy giftes. There is a booke of myne, which is intituled *Of the Maister*, wherein he and I speake togeather, in forme



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of a dialogue. Thou knowest, O Lord, that all those conceptions were his owne, which are deliuered there vnder the person of him that speaketh with me; and that, when he had but sixteene yeares of age. Many other thinges more admirable haue I discouered in him; and his wit did cause a kind of horreur in me, & who but thou can be the worker of such miracles.

Soone didst thou take him out of this life; & I remember him so much the more securely, because I feare nothing of his childhood, or youth, nor indeed doe I feare any thing at all in him. We tooke him to vs for as old as our selues in the account of Grace, to be instructed according to thy discipline. Thus were we baptized together, & instantly the solicitude of our former life fledd from vs. Nor was there any end in those dayes of my vnspeakable delight, when I considered the depth of thy counsailes concerning the saluation of mankind. O how plentifully did I weep in those *Hymnes* and *Psalmes*, being toucht to the very quick; by the notes of thy *Church* so sweetly singing. Those wordes did flow into myne eares, and the Truth which was conteyned therein, distilled melting into my hart (and the affection of pietyeuen boyled vp againe; and my teares ran streaming downe; and happy did I find my selfe therein.

*A persecution of the Church miraculously  
diuerted.*

## CHAP. VII.

**I**T was not long before, that the Church of *Milan* began to celebrate that manner of consolation, and exhortation, by the voyces and harts of saythfull Christians, who sung togeather, with great affection. For it might be about a yeare, or not much more, that *Iustina* the Mother of the young Emperour *Valentinian*, was persecuting thy seruant *Ambrose*, by reason of her heresy, to which she was seduced by the *Arrians*; and the deuout people watcht all night in the Church, being ready to dye with thy seruant, who was their Bishop. There my Mother; thy handmayd (being amongst the foremost in those wratches and cares) did imploy her selfe wholly in praying; yea and we (though at that time not thawed by the heat of thy spirit) were yet raysed vp by the example of the whole Citty, which was so amazed & troubled. Then was it introduced, that *Hymnes & Psalmes* should be sung, according to the custom of the Easterne Countreys; least the people should faint with the tediousnes of griefe; & this custom there, was instituted, & is receyued, euen to this day; & it is imitated by many, and almost al

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thy Congregations.

Thou didst then declare by vision to the aforesaid *Bishop* in what place the bodies of thy Martyrs *Protasius* and *Gervasius* did lye hid, which thou hadst preserved incorrupt, for the space of so many yeares, in thy secret treasure house; that afterwards thou mightst bring them to light, and repressle thereby the rage of that persecutour; a Woman indeed, but withall the Mother of an Emperour. For when these bodies, being discovered and taken vp, were translated with due honour to the Church of *Ambrose*, not only they who were vexed by vncleane spirits) by the confessions of the diuells themselves) were cured; but a certeine inhabitant of the Citty (generally known to haue been blinde many yeares) who asking, and being told the reason why the people was in such a tumultuous kind of ioy, leaped forward, and desired his guid to lead him thither; and being conducted, he obteyned liberty to touch the *Beare* with this handkercheif. *Precious in thy sight, is the death of thy Saints.* As soone as he toucht it, & applied the handkercheif to his eies, he instantly receaued sight. Hereupon the same was spread; hereupon thy prayses were published, and proclaymed to the world; and hereupon the Mind of that enemy, though it would not be induced

to the light of faith, yet was it staid from the fury of persecution.

I thanke thee O my God, that thou hast brought me into remembrance of this particular, that I might confesse it vnto thee; which I had (amongst many other great things) almost forgot; and yet euen then; when the odours of thy precious oynments were so fragrant, we ranne not after thee: Therefore did I weepe afterward so much the more vehemently, at the singing of thy hymnes. Long before that time, I aspired towards thee, and then at last I respited, and drew breath as well as I was able, in the hayloft of this body, which I inhabite.

*He entreateth into a discourse of his Mother.*

## CHAP. VIII.

**T**HOU who makest men liue in concord with one another, didst associate vnto vs *Euodius*, a young man of my Countrey, who was conuerred to thee, and baptized before vs; and (hauing left the seruice of the world) he imployed himself wholly vpon thine. Still we kept togeather, remayning in our *holy purpose*, and seeking some place, where most conueniently we might continue to serue thee; and togeather we went towards *Africke*. But when We came to *Ostia*, my Mother departed out of this life.

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I omit many things, because I hasten much. Receaue O God my Confessions, and thanksgiuings, for innumerable thinges, euen in this my silence; but I will not omit to bringe forth what I can remember of her, who brought me forth, in flesh, thereby to be borne to this temporall light; and, in her hart, that I might be borne againe to that light eternal. They are not her giftes that I am speaking of, but thine in her. For neither did she frame, nor giue education to her selfe; it is thou who createdst her; nor knew her Father or Mother, what kind of creature she was to be, by their meanes.

The rod of thy Christ, the discipline of thy only sonne, instructed her in a faithfull house (that being a good member of thy Church) Yet was she not wont to speake so much of her Mothers diligence in her education, as of a certaine decrepite seruauent of hers, who had also borne her Father in her armes, as strong mayds are wont to carry little children. For this reason, as also for her great age, and her excellent condition, she was much esteemed in that Christian house, by her Maisters. And she vigilantly discharged the care of her daughters, which were committed to her; she being, when need required, both earnest, with a holy kind of severity, in restraining them; and vsing

great discretion and prudence otherwise in reaching them. For except those houres, wherein they were most temperately fedd, at their parents table (how much soeuer they were inflamed with thirst) she would not suffer them so much as to drinke water; anticipating thereby an ill custome, and accompaying the refusall, with this profitable saying, *Now you would be content to drinke water, because you are not suffered to haue wine; but when you shall come to be married, & be made Mistresses of houses, and all the prouisions thereof, the water wilbe despised by you, but the custome of drinking will continue, and preuayle.*

But by this way of directing, and authority in comaunding, she abated the edge of those tender yeares; and drew those Children to such termes, as that they would not so much as wish for, but only that which was expedient. And yet (as thy hand-maid hath related to me her Sonne,) there stole vpon her, at vnawares, a kind of inclination to loue wine. For when she, being a sober young maid, was required sometimes by her parēt's (according to the manner) to fill wine, she would find meanes by turning downe the cup, to take a litle tast thereof (for her very sense, refused to let her drinke any more, then a very litle;) nor did she this out of any



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appetite to drinke, but through the excesse which youth is subiect to; and wherein it boyleth vp by the gammesomnes of that age, and which by the authority of parentes and other elders is wont to be staid. But so that little which she began to take, she adding dayly a litle more (for whosoever neglecteth to keep himselfe from smal imperfections, will by litle ond litle fall to great ones) she grew at last to such a custome, as that she would greedily drinke vp certaine litle cuppes of Wine, in a manner, full.

¶ where was then that vigilant old woman, with all her earnest prohibitions; was any one sufficient for the cure of this secret sicknes, if thy phisicke O Lord did not watch ouer vs? when the Father and Mother, and Nurses were absent, thou being presēt, (who diddest create, and dost call vs, and, by the ministry of our Superiours, art euer doing vs some good towards the saluation of our soules) how didst thou carry thy selfe in this present case O my God? How didst thou cure her? how didst thou heale her? Didst thou not draw (from the secret promissions which thou hadst in store) a scornfull and sharpe reproach out of anothers mind, & mouth, like to a sharpe instrument of Steele, whereby, at a blow, thou mightst cut of that which was putrified. For the mayd who vsed

to go with her, towards the place where the wine was filled (falling into a brable hand to hand with her young Mistres, as sometimes it happens) vpbayded her fault, in a most bitter and insulting manner, calling her *wine-bibber*. But she was no sooner strocken with this dart, then she reflected vpon the deformity of her custome, yea and instantly she condemned and forsooke it.

As frends who flatter do corrupt, so enemies who quarell with vs, do many tymes reforme vs; neither doest thou reward them, according to what thou doest by them, but according to that which they intend to do. For that mayd seruant, being in choller, had a mind to wound her young Mistres; and not to cure her. Therefore she did it secretly; either because the circumstances of tyme and place, found them alone; or peraduenture for feare, least if she had beene knowne to know it, and not to speake of it any sooner, her self might haue byn preiudiced thereby. But thou, O Lord (who art the gouernour of all thinges, both in heauen and earth) doest wrest to thy vse the very bottome of the swiftest running waters; and canst tel how to draw the confused succession of times and thinges; into an exact methode. Thou I say didst, by the madnes of one soule, cure the sicknes of another. Nor let any man when

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he considereth this, ascribe it to any vertue of his owne, if one be reformed by any Word of his whereby he meât not to reforme him.

*Of her excellent Conuersation.*

CHAP. IX.

**S**HE was modestly & soberly brought vp, and made subiect rather by thee vnto her parents, then by her parents to thee. when she had competent yeares, she was bestowed in marriage; she was obsequious to her husband, as if he had beene her Lord; and she earnestly endeauoured to winn him to thee; preaching thee, as it were, vnto him by her vertuous actions; whereby thou madest her beautifull in his eyes, and both reuerently amiable to him and admirable. She so endured her husbands dishonouring of her bed, that she neuer had any dispute with him vpō that reason. For she expected thy mercy to-wardes him, that by beleeuing in thee, he might be made chaste. Now he moreouer, as he was of an excellent good nature, so yet the passion of choler would much transport him. But she knew, how, not to resist her angry husband, not only in deed, but not so much as in word; only afterward (when she perceaued that the opportunity was growne fitter, by his being appeased and quiet) she would render an accompt of her actions, if

she found that he had beene in the wrong.

In a word, when many Matrons, who had milder husbands, did some-tymes beare the marke of blows in their bruised faces; and in conuersation with others, would taxe their husbands liues, she would re-proue their tongues; admonishing them seriously, though it were seeming to be but betweene iest & earnest, that from the tyme when they heard the contracts of marriage read, they should esteeme them for no other then publike Euidences, wherby them-selues were declared their husbands seruants; and that therefore they should be mindfull of their condition, and not quarrell with their Lords. And when they would wöder (knowing what a cholerike husband she had) that they could neither heare, or otherwise perceauē, that *Patricius* had euer stricke his wife, or that they euer spent one day a sūder, by occasion of any strife; and when they would familiarly aske the reason of it, she taught them the Rule which I haue already mentioned. And such of them as obserued it, had cause to giue her thanks by their owne experience; such againe as obserued it not, did continue to be dayly vext.

Her Mother-in-law (whome the wispering of il seruants had at the first incens'd against her.) she also did overcome by ob-

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sequiousnes, and by continuing in meeknes and patience; in such sort as that the Mother grew to be the first, that would discover vnto her sonne the ill offices, which were performed by those seruants; and she would desire him to punish them, as disturbers of the domesticall peace betweene her daughter-in-law and her. And so afterwards he both obeying his Mother in this point, and taking care for the peace and discipline of his family, did rebuke the seruants with blows, according to the pleasure of her that brought the fault to light. And she promised that no other recompence should be made, to such as would offer to picke a thanke by speaking vnduely of her daughter. which none daring any more to do, they liued, euer after, in extreme conionction of mind.

And yet further, O thou my God, and my Mercy, thou gauest this great gift to that good seruant of thyne ( in whose wombe thou framedst me ) that betweene such persons as were in greatest enmity with one another, she would ( according to the opportunity that she had ) carry her selfe with so much sweetnes, that when she heard the seuerally utter many most bitter thinges of another ( such as vse to be expressed by swelling and indigested choller, when one speakes to a present friend of an absent ene-

my) the fiercenes of hatred being exhaled and drawne vp, neuer would she disclose any thing, but that which might help to reconcile them,

This vertue might seem a smal one, if ( to my grieve ) I found not by experience, that innumerable persons ( I know not by what pestilence of sin, infecting far and neere, it comes to passe ) do not only discover the speeches of angry enemyes to one another, but do euen add somewhat that was not sayd. whereas, on the contrary side, it ought to be thought little, for a man not to increase and exasperate enmities, by ill offices, vnles withall he procure by good ones to quench them, as this thy seruant did, vnder thee, who wert the inward Maister, in that schoole of her hart. At length also she gayned her husband to thee, towards the end of his life; nor had she cause to lament those defects in him being a Christian, which before, he not being so, she had supported in him.

She was also the seruant of thy seruants; and whosoeuer knew her, did in her, much prayse and loue and honour thee; because he found thy presence in her soule, the fruits of her holy conuersation bearing witnes therunto. For she was the wife of one husband; she complied with her duty to her parents;



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she gouerned her house with all piety; her actions had the testimony of a good conscience. She brought vp her children, & had euen panges of labours, as often for them, as she found them forsake thy seruice. And lastly, of all vs, O Lord, who before her death liued together in thy feare (hauing the grace of thy Baptisme) she did so take care, as if she had been the Mother of vs all; and yet so she serued vs, as if of vs all, she had been the daughter.

*How the Mother, and the Sonne grew into a consideration of heavenly things.*

#### C H A P. X.

**B**V T the day approaching, when she was to depart our of this life) which day thou knewest, without our knowledge) it hapned (as I belecue, through thy procurement, by thy secret wayes) that she and I alone, should leane against a window, which had a prospect vpon the garden of our lodging at *Ostia*. And there being sequestred from company, after the labour of a long iourney, we prepared our selues to passe ouer by Sea into *Afrike*. There did we conferre alone, with much deere tendernes; and (forgetting those things which were past, and ayming at those others which were to come) we did inquire, between our selues,  
of

of thee, who art the euer present Truth, what kind of eternal life that of the Saints in heauen should be, *which neither the eye hath seene, nor the eare hath heard, nor yet hath it entred into the hart of man.* We did earnestly aspire, & euen pant, with the mouth of our hart, towards the heauenly springes of thy fountayne, the fountaine of Life which is with thee; to the end, that being refresht by it according to our capacities, we might in some sort consider of so high a mystery.

And when our discourse was drawen to such a point, as that the greatest delight of flesh and bloud, in the brightest earthly obiekt, did not only seeme not to deserue to be compared, but not so much as to be remembered, in respect of the sweetnes of that *life eternall*, we (raysing our selues towards that very thing with the most ardent affections of our mind) made a kind of progresse by degrees, ouer all thinges corporall; and this vault of heauen it self, from whence the Sun, and Moone, and Stars doe shine vpon the earth. And yet we ascended higher, by more interiorly conceauing, and discoursing of thee, & admiring thy works. And then we struck inward vpon the consideration of our own soules; and did euen transcend and passe beyond them also, that we

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might touch, vpon the confines of *that Region of plenty and prouision, which neuer fayles; where thou feedest thy people for all eternity, with the foode of Trush; and where life, is that very wisdom of thine, O God, by which all these things, both are, and were, and shalbe made.* But of this wisdom we cannot say that it *was*, but it *is* so as it *was*; and shall euer be so. Or rather to haue beene in tymes past, and *so be hereafter*, is not in it, but only a *present being*; because it is *eternall*; for to haue beene and *so be hereafter* is not *eternall*.

And whilest thus we spake and panted towards it, we grew able to take a litle tast thereof, with the whole strife of our harts. And we sighed profoundly, and left there, confined, the very top and flower of our soules, and spirits; and we returned to the noyse of language againe, where words are begun and ended. But what is like to thy word O Lord, remayning in it self without change, & yet changing all thinges? We therefore said, that as the tumult of flesh and bloud was to be silent, so also was this transitory world to be, of earth, ayre, and water. Let the Poles be silent, and let the soule euen of Man (by not thinking) passe it self ouer in silence. Let al dreames, and whatsoeuer is apprehended by the imagina-

true part of man; let euery tongue and representation or expression of any notion; and whatsoeuer transitory thing, be silent; if they can wholly be silent to any man, for whosoever hath eares, all these things say vnto him, *We made not our selues, but he made vs who remaines for euer.*

When the creatures shall haue said thus much, and then been silent (as fastning their attention vpon him that made them) let him only speake; not by them, but by himselfe, that we may heare his word. Not by the tongue of flesh and bloud; not by the voyce of an Angell; not by the sounde of a Cloude broken by thunder; not by the darke resemblance or riddle of a comparison; but let vs heare him without these thing; him, I say, whome, in these things, we loue. As now we inlarge and stretch vp our selues, and, by a catching kind of thought, lay a litle hold vpon the *eternall wisdom*, extending it selfe ouer all things; if this contemplation might continue, and all other visions (which are of a farre inferiour order) might be withdrawne; and this alone might so transport, and swallowe, and euen hide, or wrappe vp the beholder, in those spirituall and intrinsecall ioyes, that our *life* might be such eternally, as this instant of *intelligence* was, to which we did so ardently sighe, and

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pant, would not this be, that, *Enter into the ioy of thy Lord?* But when shall this be? Is it then when we shall rise from the dead, but shall not all be chaunged?

Such discourse as this we held; and if not iust in this manner, and in these very words, yet thou knowest, O Lord, that when we vttered such things as these, and this world, with all the delightes thereof, grew contemptible, and base before vs, then my Mother said, My sonne for as much as concernes me, there is nothing now in this life, wherein I take delight. What I haue heere yet to do, or why I am yet heere I knowe not; now the hopes and desires which I had cōcerning this world, are wholly at an end. One thing only there was, for which I desired to stay heere a while; namely, that I might see thee a Catholique Christian, before I died. And behold my God hath vouchsafed tis to me, in a more abundant maner; for now with contempt of all earthly happines, I see thou art his seruauant, what then do I heere any longer?

*Her sicknes, her perfect resignation, and her death.*

### CHAP. XI.

**W**HAT I answered her to these thinges, I doe not now so well remember. But in the mean tyme (within fīue or fixe dayes)

she grew sick of a feuer; & in that sicknes, fell once into a fainting; and she was withdrawn a litle while from her senses. We ran hastily towards her, and she was soone restored to selfe; & she looked vpon my brother and me, standing by her, and said to vs, in the manner of a question, *Where was I?* Afterwards (beholding vs who were euen amazed with sorrow) she said, *You shall heere lay your Mother.* My self was silent, and I repressed my teares; but my brother said somewhat, whereby he insinuated the hope he had, that she should be more happy, then to dy in any Countrey but her owne. Which as soone as she had heard (hauing checked him with an offended countenance, for his being yet so imperfect) and then turning her selfe towards me, she said thus, *Behold what your Brother saith;* and soone after vnto vs both, *Lay this Body where you will. Let not care therof disquiet you; only this I intrate, that you will remember me at the Altar of our Lord wheresoeuer you be.* And when she had exprest her self to this purpose, in the best sort she could, she held her peace, & was much oppressed by her sicknes, which grew fast vpon her.

But I, considering thy giftes, O my inuifible God, which thou conuayest into the hartes of thy seruantes (from whence so ad-



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mirable fruites doe grow ) did reioyce and giue thanks to thee, recording in thy sight, the much that I knew my Mother had formerly troubled her self, about her sepulture, which she had prouided, and prepared, to be close by the body of her husband. Because as they were grown to liue in great coniunction of mind, she desired ( as humane nature is not so capable of such considerations as are meere diuine ) that to other happines, this might also to be added, and celebrated by men, how it was graunted to her, that ( after a long peregrination beyond the Sea ) the same earth might giue buriall to the earth of both their bodies. But, when this emptines began to be no longer in her hart, by her growing to be full of thy grace & goodnes, I knew not of it, but was yet glad, euen to admiration, that so it was. Although yet, euen by that very speach which before she vsed to me, at the window, when she sayd, *what do I heere any longer*, she discovered not any desire of dying in her own Countrey. Afterwards I was also told, how that while we were at *Costia*, she had beene familiarly and confidently discoursing one day, with some frendes of mine ( my self not being present ) of the contempt of this life, and the commodities of death; when they being amazed,

the courage of that woman, and asking her, if she would not feare to leaue her body so farre off from the place where she was borne; she answered thus, *There is nothing farre of from God, neither is there any cause of feare, but that he will know me at the day of iudgment, well inough, whereby he may raise me vp againe.* But vpon the ninth day of her sicknes, in the six and fifty yeare of her age, and the three and thirtieth of mine, that religious and pious soule was discharged from the prison of her body.

*His exceſſiue griefe.*

## CHAP. XII.

**I** Cloſd her eies; and there grew vpon my hart an vnſpeakeable ſorrowne, which overflowed in teares; and mine eyes being ſubiect to the imperious dominion of my mind, did euen drinke their fountaine dry, & I was extremely oppreſſed in that conflict. At the inſtant of her giuing vp the ghoſte, the boy *Adeodatus*, brake forth into a loud lamentation; but when we had all imploied our ſelues to quiet him, he held his peace. Nay there did alſo ſlipp from my ſelfe ſome ſhew of childiſhnes that way, but I repreſt it by the diſcretion of a man; and I was ſilent. Nor did we thinke fit to ſolemnize that funeral with weeping and

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howling complaints; because such demonstrations of sorrow, are wont to deplore the misfortune and totall destruction of such as dye miserably; whereas she neither dyed miserably, nor indeed dyed at all, as we were assured, both by her true sayth, & exemplar life, and by other certayne reasons.

What was then the cause, why inwardly this greene wound did so extremely greene me; but only the suddaine breaking off, of that custome, which I had, to liue in her most sweet, and most deere conuersation. I confesse I was much ioyed by that testimony which she gaue me in her last sicknes, when she (observing the due respects I bare in the seruice of her person) vouchsafed to speake me so fayre, as to say, that I was *obsequious, and tender ouer her*. And she related with great deernes of affection, how she neuer heard, any harsh or vnkindword to be datted out of my mouth against her. But yet, O thou my God, who didst make vs both, what comparison was there, betweene the honour I could do her, & the payneful care which she had of me? Because therefore I was deprived of so great a comfort, my soule was wounded; and my life, as it were, was torne in peeces, which till then, had beene composed of hers and myne.

The boy being quieted, *Euodius* opened the *Psalter*, & began to recite this *Psalme*, *I will singe unto thee, O Lord, mercy, and iudgment*; to which all the house made answer. And when the people heard what had happened, many *Brothers* or *Friars*, and *Religious women* came thither to vs; and they particularly, (to whose office it belonged to bury the dead) and I the whilest, when conueniently I could, did entertayne them (who thought it not fit to forsake me) with saying somewhat, which I held to be conuenient for that tyme. And by this fomentation of *Truth*, I asswaged my torment, which to thee was known, but they were ignorant therof, who attentinely hearkned to what I sayd; and conceaued me to be without much sense of sorrow. But in thy cares (where none of them were present) I blamed the effeminatenes of my Mind, and stayed the course of my sadnes; which yet by that tyme began to decrease a little, though soon after it returned impetuously vpon me. Yet not so farre, as to make me shed teares, or so much as to change my countenance; but well I knew, what I kept downe in my hart. And because I was very much offended, that these humane respects had such power ouer me (which yet cannot chuse but happen sometimes, through the

### 344 S. AUG. CONFESSIONS.

common course and condition of our Nature) I did grieue with another grief, for hauing grieued before; & so was afflicted with double sorrow.

And behold when the corpes was carryed orth, we went and returned without tears; for neither in those prayers which we made, where the *sacrifice of our Redemption was offered for her* (the body being placed neere the sepulcher, before it was buryed, according to the custome of the place) nor in those which were made afterwards, did I weep at all. Yet was I grievously, and secretly sad, all that day, and with a troubled mind I begd of thee (as well as I could) that thou wouldst cure the wound of my grief. Which yet thou didst not at that tyme, because I conceaue thou wouldst make me know by this one experiment, how preiudiciall a thing it is (euen to a soule that contemnes the vanity of the world) to bind it selfe so very close to any of thy creatures.

And I thought it would doe me good to go *Bathe* my selfe, as hauing heard, that the name of *Callanior*, was given by the Grecians, because it was good to expell griefe of mind. Behold I confesse euen this vnto thy Mercy, O thou Father of Orphanes, that after my Bathing I was the same man I had beene before. For the bitterness of the

sorrow of my hart, did not spend it selfe by the poares of my shin; but soone after I slept, and when I waked, I found it in great part asswaged. And as I lay in my bed alone, this true verse of thy seruant *Ambrose*, came into my Mind.

*Thou God Creatour of vs all,  
Guiding those Orbes celestiall,  
Do'st cloath the Day with clearest light;  
Appointing sleep to come, by Night,  
Which may our weakned limmes restore,  
To strength of labour, as before;  
And ease our ouercharged Mindes,  
Of that sad care, which there it findes.*

And then againe, by little and little, I called backe thy hand-mayd to the ancient place which she had in my *Memory*; considering that conuersation of hers so pious, and religious towards thee, and towards vs so obsequious and sweet, whereof I was suddainly deprived. I then tooke pleasure to weep in thy sight, concerning her, and for her; and concerning my selfe and for my selfe. And to those teares, which formerly I had repress, I then gaue liberty of running their full carriere; planting as it were my hart vpon them, which lay easily vpon that pillow. For there were thy ears O Lord, and not the eares of men, who would haue made a scornfull construction of my weeping.



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And now, O Lord I confesse it to thee in this writing. Let him read it who will, and interpret it as pleaseth him. And if he find it to be a sinne for me, to haue bewayled my Mother, so short a tyme, as is a peece of an houre (that Mother I say who was dead and departed from myne eyes, and who had wept for me so many yeares, that before thyne eyes I might liue) let him not deride me, but rather (if he be full of Charity) let him weep for my sinnes to thee, who art the Father, of all the brethren, of thy Christ our Lord.

*He prayeth ardently for her soule.*

## CHAP. XIII.

**B**UT now (my hart being recovered from that wound for which it might be blamed of a carnall kind of affection) I powre out to thee, O our God, in the behalf of that thy seruant, a kind of tears far different, which flow from a contrite spirit; considering the danger of euery one who dyeth in *Adam*. And although she was so quickned & renewed in Christ (whilest she remayned yet amongst vs) that thy name was prayfed both in her beliefe and life; yet I dare not affirme, that after thou hadst regenerated her by her Baptisme, there issued no word out of her mouth against thy com-

mandement. And it is sayd by thy Sonne, who is *Truth* it selfe, that *If any one call his brother Foole, he shall be guilty of hell fire; and woe be euen to men who lead a commendable and exemplar life; if thou looke upon it without mercy.* But because thou art not too rigorous in the examination of our sinnes, we confidently hope that she hath found some place of pardon with thee.

Whosoever recounts to thee his own *Merits*, what doth he recount but thy gifts. O that all men would know themselves, and that *such as glory would glory in our Lord.* But I (O thou who art my Prayse, my Life, & the God of my hart) for a while laying aside her good deeds (for which I ioyfully giue thee thanks) do now pray vnto thee for the sinnes of my Mother. Hearken to me I beseech thee for his sake, *who is the true medicine of our wounds, who hunge upon the Crosse, and sitting now at thy right hand maketh intercession for vs.* I know that she hath willingly, and from her hart forgiven such as offended her; forgive thou also her sinnes, if she committed any, in so many yeares, after she was cleansed by the water of saluation.

Forgiue her O Lord, forgiue her I beseech thee; & enter not with her into iudgement. Let thy Mercy ouertop thy Iustice; by cause

### 348 S. AUG. CONFESSIONS.

thy sayings are true, and thou hast promised Mercy to such as are mercifull, which yet they could not be without thy gift, who to whome thou hast beene mercifull wilt yet shew more mercy, and thou wilt shewe deeds of mercy to whome thou hast beene mercifully inclined. And I verily perswade my selfe that thou hast already done what I desire; but yet accept O Lord this prayer which so willingly I make. For she, when the day of her death drew neere vpon her, did not craue that her body might be sumptuously adorned, or embaulmed, with spices and adours; nor desired she any curious or choyce monument; or cared she to be conueyed into her native Countrey. They were not these things which she recommended to vs; but only she desired to be remembred at thy *Altar*, wherat she vsed to assist without pretermision, of any one day; and from whence she knew that holy sacrifice to be dispensed, whereby the *hand writing was blotted out*, which carried our condemnation in it, and whereby our Enemy had triumphed ouer vs; but whilest he numbered & obiected our sinnes against vs he could find no sinne in him by whome we are conquerours. Who can restore that innocent bloud of his! Who can repay the price where with he bought vs, and so take vs out of hand.

To this sacrament of our Redemption, thy seruant had tied her soule fast by the bond of faith. Let nothing seuer her from thy protection, *Let not the lion, and dragon* either by force or fraud, interpose himselfe betwene thee and her. For she will not answer, that she hath no debt or sinne, least she be conuincd and inuested by that crafty accuser; but she will answer, that her sinnes are forgiven by him, to whome no creature can repay that which he laid out for vs, whilest himself owed nothing. *Let her therefore rest in peace* with her husband, before whome, or after whome she was neuer married; & whome she serued, bringing forth fruite to thee, with patience, that she might also gaine him to thee.

And inspire, O Lord my God, inspire thy seruantes my brethren; thy children my Lordes; (whome with hart and tongue and pen I serue) that whosoeuer reades these *Confessions*, may, at thy *Altar* remember thy seruant *Monica*, with *Patricius* her husband; through whome thou broughtst me into this world, though in what sort I know not. Let them with pious affection, remember those who were my parents in this transitory life; and who are my brethren in respect of thee who art our common Father, in the Catholique Church)

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which is our Mother ) and who are to be also my coinhabitants of the spirituall City of *Hierusalem* whereunto the peregrination of thy people doth aspire, and sigh from their birth unto their death. That so, what she desired of me, by her last will, may the more abundantly be perfourmed to her, through the prayers of many, as wel by meanes of these my Confessions, as of myne owne particuler prayers.




THE  
TENTH BOOKE.

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*The Confession of the hart.*

CHAP. I.

ET me know thee O God, O thou who knowest me. Let me know thee, as I am known by thee; o thou the vertue of my soule, enter into it, and make it fit for thee, that thou maist enioy and possesse it, without spot or wrinkle. This is the hope I haue, and therefore do I speake; and in this hope I reioyce, whensoever I reioyce as I should. The other things of this life deserue to be lamented so much the lesse, by how much

they are lamented by vs; and they deserue to be lamented so much the more, by how much the lesse we lament them. *For behold thou hast loued Truth; and he that proceedeth according to Truth cometh to the light.* This will I publish with my hart before thee in my Confessions; and this will I doe by my writings, before many witnessles.

*Our most secret thoughtes are known to God.*

## CHAP. II.

**F**ROM thee, O Lord (to whose eies the deep pit of mans conscience lieth open) what can be hidden in me, although I would not confesse to thee? For so, I should not hide my self from thee, but I should hide thee from me. But now that my groanes are witnessles of the displeasure that I carry against my selfe, thou shinest towards me, & art pleasing to me, and art beloued & desired by me; that I may grow to be ashamed of my self, & renounce my self & chuse thee; & that I may not please my selfe, no nor so much as please thee, but in thee. To thee therefore, O Lord I am manifest, how-soeuer I am; and for what reason it is that I confesse to thee, I haue already said. I doe it not so much with an audible voyce and words, as with the words of my soule, & the cry of my thoughts, which thine eare is



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acquainted with. For when I am wicked, it is no other thing to confesse to thee, but to be displeasing to my self; and when I am pious it is no other thing to confesse to thee, but not to ascribe it to my selfe. Thou O Lord doest blesse him that is iust, but first thou doest iustify him that is wicked. Let my Confession therefore, O my God, both be silent, to thee, and not silent. Silent, in respect of noyse; but crying loud in respect of my internall desire. For I doe neuer say any thing well in the eares of men, which thou hast not first heard from me; nor shalt thou heare any thing from me, which first thou hast not sayd to me.

*What the use is of the Confession of our sinnes.*

### CHAP. III.

**B**UT what haue I to doe with men, that they should heare my *Confessions*; as if they were able to cure all my infirmities? They are curious to know the liues of others, but slouthfull in the amendment of their owne. Why should they desire to heare by me what I am, who will not heare from thee, what they are themselves? And how shall they know whether or no I, speaking of my self, say the Truth; since there is none that knoweth what is done in Man, but

*the spirit of Man which is in him.* But if thou speakest to them, they cannot say *The Lord lieth.* And what is it to heare from thee what they are, but to know themselves; and who, knowing himself to be such as indeed he is, can say *It is false,* vnles himselfe will lye. But yet, because Charity doth easily beleue well (amongst them whome it maketh to be alone) I also, O Lord, doe confesse my self to thee, in such sort, as that men also may heare me; to whome I am not able to demonstrate that I speake Truth; but they beleue me, because their eares are opened by Charity.

But thou, O my true internall Phisitian, discouer to me what fruit may be gathered therby. The confessions of my former sinnes which thou hast for giuen and couered (that thou mightst make me happy, changing my Soule, by faith in thee, and by the Sacrament) when they are read and heard, doe stirre vp the hart, that so it may not sleep in desperation, nor say *I cannot.* But that it may watchfull in the loue of thy mercy, and in the sweetnes of thy grace; whereby euery weake person (who commeth, by meanes thereof, to know his infirmity,) is made strong. And such as are good, take contentment to heare of the former sinnes of them who are now free from the same; not that

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such men are pleased in them because they are sinnes, but because they were sinnes, and now are not so.

With what fruit therefore, O Lord my God (to whome my conscience confesseth dayly, being more secure in the hope of thy mercy, then in the consideration of myne owne innocency) with what fruit, I beseech thee, shall I by this writing confesse in thy presence, euen to men, not only what I haue beene, but what now I am? For, the fruit of their knowing what I haue beene, I haue already considered; but what I am yet) euen now at this very tyme of making my Confessions) many also desire to vnderstand, both such as know me and such as know me not (if they haue heard of me, either by my selfe or others) but the care of those men lyeth not close to my hart; where I, whatsoeuer I be, am wholly. They desire therefore to heare me, confessing euen my very thoughts, whether yet neither their eyes, nor eares, nor vnderstanding can attaine. They say they will beleeue me, though they cannot know, whether that which I am to say, be true or no. But *Charity* which is in them (because they are the seruants) assures them, that whiles I am making my *Confessions*, I will tell no lyes, and that *Charity* which is in them, will beleeue me.

*That the fruits of such Confessions  
are great.*

## CHAP. IIII.

**B**Vt to what purpose do they desire this? Do they intend to congratulate with me when they shal heare how close I am comming towards thee by thy grace; and will they pray for me, when they shall vnderstand how much I am held downe by the weight of my sinnes? Yea these are the Men to whome I will discover my selfe. For it is no small fruit or profit, O Lord my God, that thou mayst be both thanked by men, and prayd vnto for me by men. Let the charitable Mind of my Brethren, either loue or grieue, for whatsoeuer they find in me, which thou teachest to be worthy, either of loue or grieve. Let this be done by his mind who is my brother in Charity but not by the Mind of a stranger, or of strang children, whose mouth speaketh vaine things, and their right hand is the right hand of iniquity. But let it be the mouth of a Brother, who when he approweth my actions reioyceth for me; and whē he dis-alloweth them griueth for me; because whether he like them, or like them not, he loues me.

To such will I discover my selfe. Let them be delighted in my good deeds, let them

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sigh in the consideration of my sinnes. *My good actions are thy ordinations, and thy gifts; my sinnes are myne owne faults, and thy punishments* Let them be comforted in those, and sigh for these; that both thanks and tears, may ascend vp into thy sight, from those incensaries of the hearts of my Brethren. But thou, O Lord (being pleased in that odour which perfumes thy holy *Tēple*) haue pittie on me, according to thy great mercy, for thy names sake; and forsake not thyne owne beginnings in me, but finish and perfect those things which are in me imperfect.

This is the fruit of my confessing not only what I haue beene, but what I am; and that I may confesse it not only before thee, with a secret exultation (yet with trembling) and with a secret sorrow (yet with hope,) but also in the hearing of Men, who are thy faithfull children; and who are the companions both of my ioy and misery, and both my fellow Cittizens, & my fellow pilgrims; some whereof walke on before me some follow me, and some accompany me in this life. These are thy seruants, my brethren, whome thou hast appointed to be thy sonnes and my Lordes; & whome thou hast required me to serue, if I desire to liue with thee, and of thee,

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And this word of thyne had been of small effect with me, if only it had ( by speaking ) commanded , and had not also by example, lead me. This I doe both by deedes , and words ; this I doe vnder thy winges ; and the danger, wherein I do it , would be too extreme , if it were not , that , *under thy wings, my Soule is subiect to thee , and that my weaknes to thee is knowne.* My selfe am but as a little child , but yet my Father doth euer liue , and he is a fit and skilfull Tutour ouer me ; for he is the same who both begot me , and who defendeth me ; and thou thy self art all the *Good* , that I haue, O thou Omnipotent God, who art with me, before I can be with thee. I wil therfor declarare to such as thou hast commāded me to serue, not only what I haue beene , but what now I am ; and euen very now ; yet doe I not take vpon me to be myne owne Iudge. Let me therefore thus be heard.

*That Man knoweth not his whole selfe ; and  
that he knoweth God but in Aenigmatē  
or by representation.*

CHAP. V.

**F**OR thou, O Lord , dost discerne & iudge me. And though *no man knoweth what is in Man, but the spirit of Man which is in him,* yet ther is somewhat in mā, which,



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not so much as the spirit which is in him, knoweth. But thou, O Lord, dost know all those things of his, which thou hast made, yea euen, I ( although in thy sight I despise and esteeme my selfe to be but dust and ashes ) do yet know somewhat of thee, which I know not of my selfe, Now indeed, we see but as by a glasse, and by a kind of representation, and not, as yet, face to face. And as long as I am in this pilgrimage from thee, I am more present with my selfe, then with thee. And yet I know, that thou, by no meanes canst be violated; but as for me, what tentations I can resist, and what I cannot, I do not know. And my confidence is, that thou art faithfull who dost not suffer us to be tempted, aboue that which we can beare, but together with the temptation dost also giue an issue, that we may beare it. Let me therefore confesse to thee, that which I know not of my self. Because that which I know of my self, I know so far as thou shinest on me; and that which I know not of my selfe, so long I shall not know it, as till my darknes may be made like noone day in thy countenance, my conscience no more being cloudy, but cleered vp.

He

*He striveth to conceale what kind of  
thing God is.*

## CHAP. VI.

O Lord I loue thee. Thou hast stricken  
my hart through with thy word, and  
I haue loued thee; yea behold, the Heauens  
& the Earth (withall that is in them) pro-  
clayme to me on euery side, that I ought to  
loue thee; & they publish the same to al men,  
*to the end that they may be inexcusable.* But  
thou shalt more profoundly haue mercy,  
vpon whome thou wilt haue mercy; and  
thou shalt performe more mercy towards  
them, to whome thou hast shewed mercy;  
for els, *the heauen and the earth do but sing  
thy praises to deafe persons.* But yet when I  
loue thee, what kind of thing is it that I  
loue? Not the beauty of bodyes, not the  
order of tyme; not the cleernes of this light  
which our eyes are so glad to see; not  
harmony of sweet songes in Musique; not  
the fragrancie of flowres, and other vniu-  
ersall and aromatical odours; not Manna, nor  
any thing of sweet and curious tast; not  
carnall creaturs which may delightfully be  
imbraced by flesh and bloud: They are not  
these thinges which I loue in louing God.  
And yet I loue a kind of *Light*, a kind of  
*voyce*, a kind of *odeur*, a kind of *food*, and

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a kind of *imbracing*, when I loue my God ;  
 The *light*, the *voyce*, the *odour*, the *food*,  
 and the *imbracing* of my inward man, Where  
 that shins to my soule, which is not circum-  
 scribed by any place ; that sounds to myne  
 eare which is not stolne, and snarcht away  
 by tyme ; that yieldeth smell which is not  
 scattered by ayre ; that saouours in tast, which  
 is not consumed by our eating ; that remayns  
 enjoyed, which is not diuorced by satiety ;  
 This is that which I loue when I loue my  
 God.

And what is this ? I asked the Earth, and  
 it said I am not he ; and all thinges that are  
 in the Earth confest the same. I asked the  
 Sea, and those deep bottomes, and the  
 creeping creatures ; and they answered, *we*  
*are not thy God, seeke him aboue vs.* I asked  
 the subtile Ayre, & this Ayre, with all the  
 Inhabitanes thereof sayd, *Anaximenes is*  
*deceaued, I am not thy God.* I askt the Hea-  
 uens, the Sun, the Moone & the Stars ; nei-  
 ther are we (say they) *the God that thou*  
*seekest.* And I said to all these creatures  
 which are subiect to my senses, *Concerning*  
*my God you haue told me, that you are not he ;*  
*Tell me now somewhat of what he is ?* And they  
 cryed out with a loud voyce, *It is he, that*  
*made vs.* My question to these creatures, is  
 nothing else but my earnest consideration ;

& their answer to me, is nothing else but the very *Nature* of them; and that *Nature* directed me to my selfe. And to my selfe I said, *who art thou?* and I answered, a *Man*.

And behold, I have a *body*, & a *soule* within me, and they are neere at hand, one of them being *externall*, & the other *internall*. By which of these is it, that I am to seek my God, whome now I haue sought amongst corporeall things, from the *earth* to the *heauens*, as farre as I haue beene able, to send these beames of mine eyes, as my Ambassadors? But the *internall* is the better part. For all these corporeall messengers, gaue place to the *Mind*, which did preside, and discern, of these particuler answeres, of *heauen* and *earth*, and all that is in them, when they said, *we are not thy God, for he made vs*. The *interiour* part of *man*, hath knowne these things, by the ministry of the *exteriour*. I, the *interiour* haue knowne them; I, I, the *Mind* haue done it, by the senses of my *Body*.

I asked the whole bulke of the world, concerning my God, and it answered me, *I am not he, but he made me*. Doth not this *Nature* of things, appeare to all men, who see cleerely? Yes. But why then doth it not speak the same thinges to all men? The great and small liuing creatures which are vnrea-

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sonable, doe see this *Nature* of thinges; but they can aske no questions concerning it. For *Reason*, which is the *Iudge*, is not enabled in them, to discourse vpon that, which their senses discover. But *men* can inquire therof, *that the inuisible thinges of God may be discerned, and understood, by these things that are made.* But by inordinate loue, they make themselues subiect to them, & being subiect, they are no longer fit to iudge.

Neither doe these things answere any thinge, to such as only aske, vnles withall they cā iudge. Neither yet doe they chaunge heir voyce, that is, their *Nature*, if one doe only see them, and another seeing, doe further inquire after them, so as they can appeare in one sorte to one, and in another to another; but they appeare in the same manner to both; only to one, they vse speech, to another they are dumbe. Or rather they speake to all; but such only vnderstand them, as compare that voyce which they heare outwardly, with *Truth* which is within. For *Truth* sayth to me, *heauen & earth, or any thing corporeall is not thy God;* & the very *Nature* of these things doth tell vs this. Looke here; behold. There is lesse bulke in the parte, then in the whole. Now, thou art the better of the two, I speake to thee O *Soule*, by cause thou doest quicken

the bulke of thy *Body*, by giuing it *life*, which no *Body* can giue to a *Body*; but thy *God* giueth also *life* to thee.

*Almighty God can only be aspyred to, by a reasonable soule.*

## CHAP. VII.

**B**UT what then is that which I loue, when I loue my *God*? Who is he, that is so highly superiour to my soule? By this very soule of mine, I will ascend to him. I will passe beyond that *Faculty* of mine, whereby I am knit to a *Body*, the whole frame whereof, I fill with life. I cannot find *God* by the strength of this *Faculty*; for if I could, euen the Horse, and Mule which haue no vnderstanding, might find him also as well as I; since it is the same *Faculty* whereby their bodies do also liue. There is another *Faculty* which our Lord hath framed, whereby my *Body* is not only endued with *life*, but with *sense* also. And he it is that commaundeth the eye that it do not heare, and the eare that it do not see; but ordeyning that, to see, and this to heare; and euery *sense* to performe his seuerall office, in his seuerall place; all which, though diuers, are yet gouerned by one *Mind*. I will also passe beyond this *Faculty* of mine, for the horse and mule, haue this also, and



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their *bodies* are also accommodated with  
*senses*.

*The force of the Memory.*

CHAP. VIII.

I will therefore passe beyond this *Faculty*,  
or power of my *Nature*; ascending, by  
degrees, towards him that made me. And I  
come into those spacious walks, and large  
Courts of my *Memory*; whither the treasure  
of innumerable *images*, or *species* of things  
subiect to sense, are carryed in. There, is  
also laid vp, whatsoeuer we thinke; either  
by way of augmentation, or diminution, or  
any kind of variation, of all those things,  
which haue byn obiected to our senses; &  
whatsoeuer else we haue any way reserued,  
or recommended to our selues, vnles with-  
all it be swallowed vp and buried by ob-  
liuion.

When I am in my *Memory*, I require that  
any thing which I haue a mind to, may be  
brought forth. And some things do instant-  
ly present themselves; others will not come  
at the first call; but are (as it were) drawne  
out, from more inward and secret recep-  
tacles. Some things againe, do sally out as  
it were in troups; and whilest other things  
are desired, and sought, they do yet leap  
out, as if they would say, *Are not we perade*

*venture they you looke for* and I discharge them with the hand of my mind, from the face of my remembrance; till at last, that, which I desire is brought to light, out of that cloudy and hidden corner. Other things come forth with facility, when they are demanded, and without disorder to one another; the former giuing place to the later, & by so yealding, the same former are hidden againe, and so they continue, till they be againe required; and all this is done when any thing is repeated by hart.

All things are there distinctly kept, and vnder certaine heads, according to the seuerall gates by which they had entrance. As *light*, and all colours, and the shapes of bodies goe in by the *eies*; all kinds of *soundes* by the *eares*; all *odours* by the *nostrilles*; all *sauours* of *tast* by the *mouth*; and by *touch* (which is diffused throughout all the partes) things *hard* or *soft*, *hot* or *cold*, *smooth* or *rugged*, & *heavy* or *light*, whether they be within the body, or without. All these things doth it receaue, to be reuiewed and resumed as occasion serues. Great is the receipt of the *Memory*; and I cannot reach vnto the secret, and vnspeakeable concavities which it hath; since all things doe enter in, euery one by seuerall gates, and are so lodged there. Not yet, that the things

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themselves doe enter, but the *Images*, or *Species*, and resemblances, are there ready and at hand, whensoever a mans cogitation will recall them.

But although we knowe, by what particular senses these severall *images* are fetched in, & locked vp into the *Memory*, yet who is able to say how they are framed? For when I am in darknes, and in silence, I can draw *colours* out of my *Memory* if I will; and discern the difference between black & white; or what other colours I can thinke of: nor doth any *sound* encroach vpon me, or disquiet the order of those things, which haue beene taken in by the *eies*; notwithstanding that the soundes themselves are also there, though yet a part; for (if I list) I can call vpon them, and they are also with me, at an instant. And so with a *tongue*, and *throat* that shall not moue, I can singe as long as I will; and those *Images* or *Species* of colours (which yet are there) do neuer interpose themselves, or interrupt me, so long as I am surueying that other treasure, which made the entry by mine *ears*.

In the same manner, other objects which are introduced, & laid vp by the other senses, are remembred by me as I list; and I discern the ayre of *lillies* from that of *violets*, whilst yet I smell not; and the tast of *hony*

from that of *sweet wine*; and the *touch* of ny thing that is *soft*, from that of another thing which is *rugged*; and this not by *tasting*, or *feeling* any thing, at that tyme, but only by the faculty of *remembring*.

Such is the traffique that I haue in this huge Court of my *Memory*; for there, both the heauen, the earth, & the Sea, are still at hand; withal those things which are in them, and haue beene subiected to my sense, sauing only such as I haue forgotten. There also do I my selfe occur, euen vnto my selfe; and I take a kind of accompt, both of what, and when, and where I did any thing, and how I was affected, when I did it. There are also those things, which either I haue experimented, or taken vpon trust; and out of the same *stocke* or *principall* do rise the similituds of those things which were either so experimented, or other wise learnt by me, or els which are compounded of both these kinds of knowledge. And I make comparisons betweene them, and other things that are past; & by them I frame coniectures of euents; & I conceaue hopes, or fears, which may concerne things to come; and againe I meditate vpon all these things, as if they all were present. And in this vast bosome of my *Mind*, which is full of the *Images* of so many, and so great things, I

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I say to my selfe, *I will doe this, or that; and this or that will follow of it. Oh that this or that might happen; God forbid that this or that should be.* Such things do I say within my selfe; and whilest I say so, the *Images* or *resemblances* of all those thinges, whereof I speake with the language of my *Mind*, are present; and they come out of the same treasure of my *Memory*; neither could I at all, speake of any of them; if they were absent from thence.

Great is this faculty and power of the *Memory*; excessively great it is, O my God. It is a vast and infinite place of receipt, & it is a faculty of my *Mind*, and it belongeth to my *Nature*; nor doe I my selfe comprehend all that which I am. The *Mind* therefore seemes too strait, to possesse, and to vnderstand all it self. But is the *Memory* without the *Mind*, or rather is it not within it? And yet if it be within it, how is not the *Mind* able to conteyne it? In the consideration heereof, extreme admiration doth grow in me, yea I am euen taken with a kind of astonishment? And yet men grow to wonder at the height of Mountaines; & the huge waues of the Sea; and the long course of Rivers; and the vast compasse of the Ocean, and the circular motion of the Stars; and they leaue themselves without wondering.

Yea and besides, when I spake of all these things, I saw them not with myne eyes; neither yet could I haue spoken of them, vnles the Mountaines and waues, andriuers and Stars ( which I haue seene ) and the Ocean ( whereof I haue heard ) were seene by me in my *memory*, with as great spaces, as if I saw them by my corporall eye. Neither yet by seeing them, did I swallow vp themselves, neither are they within me, but only their *Images*. And I know also by which of the seuerall *senses* of the *body*, my *mind* receaueth any impression.

*The Memory of knowledge.*

CHAP. IX.

**B**V T not these things only, are locked vp in this huge capacity of my *Memory*. For ther also are all those precepts, which concerne the liberall Arts, if we haue not yet forgotten them; & they lye as in place more inwardly remote, wherein they are kept, though properly speaking it be no place; neither do I only carry, the *Images* of them with me, but the things themselves. For, what *science* is; the *skill of disputing*; how many *kindes of questions there are*, whatsoeuer, I say, of these things I know, it so resideth in my *Memory*, that I do not leaue the thing it selfe, without me, retay-



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ning only the *image*; nor did it sound, and then passe away, like to a voyce, which was impressed vpon the eare (in such sort, that only it might be resumed, as if it still did sound, though indeed it did not so,) or like an *odour* which vanisheth, and casteth it selfe away vpon the ayre, and affects the *smell*, from whence it ferryes ouer, or conuayes a kind of picture, or *Image* of it selfe into the *memory*, which by *reminscence* we may cal backe againe; or els as *meate*, which being in the stomake, hath no tast, and yet hath as it were a tast in the *memory*; or finally as any thing which by *corporall* touch is felt, and being absented, may yet be imagined, and recalled by the *memory*. These things I say are not, them-selues, receaued; but the only *resemblances*, or *Images* thereof are drawne in, with strang celerity, and are laid vp, as in so many admirable cabbincts, out of which afterwards, they are no lesse admirably fetcht againe, by the *Remembrance*.

*Our Senses deliuer vp some things them-selues to the memory.*

### CHAP. X.

**B**UT now when I heare that there are three kindes of questions, whether a thing be or no? What is the essence of such a

thing? And what kind of thing it is, I do indeed hold fast the *Images* of those soundes, whereby these wordes are composed; and I know that the sounds themselves did passe with a kind of noyse by myne eares, & now I know they are no more. But the things themselves which are signified by those soundes, neither did I euer reach by any sense of my body; nor could I discern them otherwise then by my very Mind; and so I layd vp not the *Images* only, but the things themselves in my *Memory*. And how they got in thither, I will declare, if I can. I run ouer the gates of my flesh and bloud, neither do I find by which of them they entred. For the *Eyes* say, if they be apparelled with any *colour*, we discouer them; the *Eares*, if they had any *sound*, we declare them; the *Nostrills*, if they had any *smell*, they passed by them; the *Tast*, if they had no *sauour*, it will not answere to any question concerning them; the *Touch* if they were not *corporeall*, it handled them not; and if it handled them not, it gaue no newes of them. From whence therefore, and how did these things enter into my *Memory*? I know not. For when I learnt them, I gaue not credit to the iudgement of another man; but I found them to be in myne owne; and I acknowledged the to be true, and so I commended the

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to my *Mind*, from whence I meant to resume them vpon occasion. Therefore there they were, euen before I had learnt them; but yet in my *Memory* they were not. Where then, or how could I ( whilest I was learning them ) acknowledge and say, *so it is*; & , *it is true*; but only because they were already in my *Memory*, though in a part thereof so retyred, and remote (as it were in most obscure and hidden-caues ) that vnles they had beene drawne out by the admonition of some other man, I should neuer perhaps haue thought vpon them.

*The Species of thinges are in the Mind.*

## CHAP. XI.

SO as we find, that to learne these thinges, whereof we sucke not in the *Images* by our senses; but which we see within our selues (as they are indeed, without *images* or ressemblances) is nothing els but by observation to marke, & by earnest cogitation to collect; the same thinges, which before, were kept indeed in the *memory*, but confusedly. So that now, they being ordered in the very *memory*, where before they lurked in a scattering, and neglected manner, they may familiarly occur vpon any intention of the *Mind*. And how many of these thinges doth my *memory* carry in it, which are alrea-

dy found out, and close at hand, & which men are sayd to haue learnt, and knowne; and yet if I shall forbear to call them to mind, within a reasonable distance of tyme, they will so be drown'd againe, and will so, as it were, slide away into those more remote and secret places, that I shall be put to the same paines in recouering them as before.

For they haue no other region but this to liue in; and they are but to be compelled or *coacted*, that so they may be knowne againe: That is, they are to be drawne together from a kind of scattering, to which they were subiect; and from hence is deriued the word *Cogitation*. For these words *cogo* & *cogito*, which signify to *compell* and *seriously to thinke*, doe so respect one another, as these other words doe, of *ago* and *actito*, which signify the doing of any thinge, and *facio* and *factito*, which signifieth the making of any thinge. But howsoeuer it be; the *Mind* hath, by custome of speech, assumed this word wholly to it selfe; so as now, not *that* which is *collected* otherwise, but that which is *collected* by the *mind*, doth admit of the name *Collection*, which is *Coaction*, and this is properly called *Cogitation*.

*The Memory of the Mathematicques.*

## CHAP. XII.

**T**HE *Memory* doth also conteine innumerable wayes, and lawes, of numbers and dimensions, whereof our externall senses haue made no manner of impression, vpon the *mind*; becaufe they are neither of any colour, nor doe they *Sound*, or *Smell*; or are they subiect to the *Tast*, or *Touch*. I haue heard the *sound* of these words; whereby those *things* are signified, when men argue about them; but these *soundes*, and those *things*, are very different from one another. For the *soundes* are after one sorte in *Greeke*, and after another in *Latine*; but the *things* are neither *Greeke*, nor *Latine*, nor of any other language.

I haue also seene lines made by workmen, in effect as slender as euen the very thred of a spider webbe; but those are others, & they are not the *images* or *species* of these, which haue beene discouered to me by my corporall eye. He knoweth them whosoever doth acknowledge them within, & not by any imployment of the sense at all. I haue also perceaued withall the senses of my body, these *Numbers* which we *number*; but those other wayes, whereby we apply these *numbers*, are very different; and not so much as

*images* or *species* of these ; and for that very reason, they haue a more noble, and independent kind of *Being*. Let him laugh at me, who vnderstands not these things, and whilst he is laughing at me, I wilbe sorry for him.

*The Memory of Affection.*

## CHAP. XIII.

**A**Ll these thinges I remember ; and I remember also how I learnt them. I haue also heard, and I remember many thinges which are most falsly obiected against them. Which, although they be false, yet it is not false that I remember them ; & that I haue discerned those truthes, from these falshoods, which are contradicted by them. And this also I remember, & I see, that now, I discern them after one sorte, and I was often wont to doe it after another, when I thought vpon them. So that I remember myself to haue vnderstood them often ; and that which now I discern and vnderstand of them, I lay vp in my *Memory* ; to the end that afterward I may remember, that now I vnderstood them. So that I now remember myself to haue remembered them before ; and so, if hereafter I shall be able to remember that I remembered them now, I shall doe it by the force of *Memory*.



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The same *Memory*. doth also containe the affections of my *Mind*, not in such sort as the *Mind* conteyneth them, but in a very different manner; and so, as that it dependeth only vpon the strength of the *Memory*. For so, at a tyme when I am not glad, I yet remember my selfe to haue beene glad in former tyme; and I can call to Mind an affliction past, when yet at the present I am not afflicted, and I remember my selfe to haue formerly beene afraid of somewhat, when at the present I haue no feare; and sometymes I am mindfull of a desire which I was wont to haue, whereof then I am wholly free. And on the contrary side, I do ioyfully remember my afflictions past, and I am afflicted when I reflect vpon some former ioy that I haue felt.

*How we call to mind pleasant things, our selues being not glad.*

#### CHAP. XIV.

**T**HIS is not to be wondred at, when there is speech of the *body*; for the *body* is one thing, and the *Mind* another. And therefore it is not so straunge, if with a ioyfull *Mind* I can remember, some affliction of the *Body*, which is past. But now, since the *Mind* is the very *Memory* it self (for so we are said to remember, when we com-

mit any thinge to *Mind*) and it is vsuall in speech, to bid one see that he haue such a thinge in *mind*; and when we forget any thing we say, *It was not in my Mind, or it slipped out of my Mind* (making so the *Mind* and the *Memory* to be one thing) since I say it is so, how comes it to passe, that being glad when I thinke vpon some former sorrow, my *Memory* hath sorrow in it, and my *Mind* hath ioy, and my *Mind* is glad, for the ioy that it conceaues, and my *Memory* is not sorry, for the sorrow which it entertaynes. Doth not the *Memory* perhaps, belonge vnto the *Mind*; or is it not a parte or power of it? who will be so absurd as to say so. It should seeme therfore, that the *Memory* is as the stomake of the *Mind*; and that *Ioy* and *Sorrow*, are as sweet and bitter Meate; which being recommanded to the *Memory*, and deliuered, as it were, ouer into the stomake, they may be there laid vp, but they can haue no tast, either good or bad. It were ridiculous to thinke that these thinges are wholly like, but yet neither are they altogether vnlike.

But behold moreouer, when I say there are fower perturbations of the *Mind*, *Desire*, *Ioy*, *Fear*, and *Sorrow*, (and whatsoeuer I can discourse vpon, concerning them, either by defining, or diuiding them into their se-

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uerall partes ) all this I find in the *Memory* ; & from thence I bring it forth to light ; and yet neuertheles when I call all these perturbations to *Mind*, I am not disquieted by any of them ; and before I remembered , or resumed them, there they were ; for else I could not haue produced them. Perhaps therefore, as some creatures fetch the meate out of their stomake into their mouth by ruminating or chewing the Cudd, so these things are brought out by the *Memory*, when we call them to *Mind*.

But why then, in the very mouth of his Cogitation , who discourseth ( that is remembreth ) these things, is there not felt either the sweetnes of Ioy , or the bitterness of Grief ? In this there is a difference , as in other respectes there is a resemblance. For otherwise who would euer speake of such things, if, as often as we should name *Sorrow*, or *Fear*, so often we should indeed be constreyned to *sorrow* or *fear*. And yet we could neuer speake of them , vnles we found in our *Memory* , not only the sound of their names, according to the *Images* thereof, impressed vpon our Minds by our outward senses ; but euen the notions of the very thinges themselues, which yet neuer entred by those doores of flesh & bloud. But the *Mind* it selfe obseruing them , by the expe-

science which she hath of her owne passions, did either recommend them to the *Memory*. or else the *Memory* did not reteyne them, although they were recommended to it.

*We remember also thinges absent.*

### CHAP. XV.

**B**UT now whether this be done by *Species & Images*, or no, is not so easy to be resolved. For when I name a *Stone*, or the *Sunne*, the *Images* thereof are present to my *Memory*, although the things be not present to my senses. I name a *Paine of the body*, which is not present, when I feele none; and yet if the *image* thereof were not in my *Memory*, I should not know what I sayd in naming it; nor could I, in any disputation, discern the difference betweene that, and *Pleasure*. I name *health of body*, and when I am in *health*, the thing that I name, is present with me; but yet withal, vnles I had the *Image* of it, in my *Memory*, I could by no meanes call to mind, what is signified by the sound of that name. Neither could *sicke men* vnderstand what were meant by the name of *Health*, vnles the *Image* thereof were entertained in their *Memory*, though the thing it selfe be estranged from their *body*.

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I name the *Numbers* whereby we number; and behold they are in my *Memory*, not the *Images* of them but the numbers themselves. I name the *Image* of the *Sunne*, & the same *Image* is in my *Memory*; for it is not the *Image* of the *Image*, but the first *Image* that I call to mind; and the very same is present with me, when I remember it. Nay I name the *memory* it selfe, and I acknowledge and find that which I haue named; & where can I find it but euen in the same very *memory*? Is the *memory* it selfe peraduenture present to it selfe, by only an *image* of it selfe, and not indeed by it selfe?

*There is a Memory also of forgetfulness.*

#### CHAP. XVI.

**W**HEN I name *Oblision*, & consider what I name, how could I consider it, except I remembred, I say not the *sound* of the name, but the *thing* thereby signified; which if I had forgotten, to what would the sound serue, whereof I should not know the signification. When therefore I remember *memory*, this *memory* it selfe is present with me by it selfe; but when I remember *Oblision*, both it, and *memory* are present with me; *memory* whereby I remember, and *Oblision*, which I remember. But now, what is *Oblision*, but a meere

privation of *memory*? How therefore, is that thing present to be remembered by me, which, when it is present, I cannot remember. If we remember any thing, it is by keeping it in our *Memory*; and yet if we remembered not *Oblivion*, we could not acknowledge the thing, which is signified by that sound, vpon the hearing wherof *Oblivion* is retayned in the *memory*; and *memory* is therfore present, least we should forget that, vpon the absence wherof, we must needs forget.

May we perhaps inferre vpon what is sayd, that when we remember *Oblivion*, it is not in the *memory*, by it selfe, but by an *Image*; because if *Oblivion* it selfe were there, it would not be a reason of remembering, but of forgetting? And who is he that can diue into the bottome of this business? Who is he that can comprehend how this is done. Heere doe I labour, and labour in my selfe, O Lord, and am made vnto my selfe, as soyle which must be cultivated with too much paynes, and trauaile.

For now we are not in the discouery of the Regions of Heauen, or in measuring the distance of *Stars*, or in devising how the Earth can hang, and yet vpohld it selfe. It is I my selfe who remember; it is the *Mind* within me. Nor can I then so much won-



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der, if that be farre from my knowledge, which is not my selfe. But what is neerer to me then my selfe? And behold, the very force, and faculty of my *Memory* is not comprehended by me; who yet should not be that I am, without it. But what shall I say, when I see it so certayne that I remember *Oblivion* it selfe? Shall I say that the thing which I remember, is not in my *Memory*; or shall I say that *Oblivion* is in my *Memory*, to the end that I may not forget? Both these are most, absurde. What account shall I make of that third solution. How can I say, that the *Image* or *resemblance* of *Oblivion* is kept in my *Memory*, and not *Oblivion* it selfe? With what colour can I say this; since when the *Image* of any thing is imprinted in the *Memory*, it is necessary that first the thing it selfe be present, whereby the *Image* may be framed and stampd?

For in this sort I remember *Carthage*, & all the other places where I haue byn; and so also, the faces of men whome I haue seene. And so haue I fastned vpon the objects of my other senses. And so hath *Memory* receaued the *Images* both of my corporall health, & of sicknes when I had them at seuerall tymes; which I might behold as present, and might, as it were, palpably find, and consider them in my *Mind* when I remem-

remembered them, euen absent. If therefore the *Memory* haue *Oblivion* in it, not now by it self, but by the *Images* therof; it selfe must formerly haue beene there, as the Originall whereby a coppy might be taken. But when it was present, how could it by an *Image* therof, write any thing in the *Memory*; it being the property of *Oblivion* whensoever it is present, to wipe out that which is already written. And yet, howsoever this be, & though the manner of it be incomprehensible and inexplicable, I am certayne that I remember *Oblivion* it selfe, whereby that which we remembered is defaced.

*The threefold power of Mans Nature.*

# CHAP. XVII.

**G**REAT is this power and vertue of *Memory*; it is, O my God, a thing, which carryeth, I know not what vastnes and horreur with it; to see that deep and infinite multiplicity of thinges, assembled in the single *Mind* of Man; and this very thing am I. what am I therefore, O my God? What kind of *Nature* am I? A living power, extremely various, & immense. Behould how in these fields and dennes, and innumerable caues of my *Memory*, and innumerable full of innumerable kindes of thinges (whether they be brought in by *Images*, as al bodyes

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are; or by the *things* themselues as *arts* and *knowledge* are; or by I know not what notions or reflections, as the affections of the *Mind* are) which the *Memory* doth comprehend, and contayne; and which yet the *Mind* doth not suffer by (although whatsoever is in the *Memory*, is also necessarily in the *Mind*;) behould I say, how I discourse vpon all these things, and I flutter, vp and downe; and I doe also penetrate them as deeply as I can, but without finding of any bottom. So great is the power of *Memory*, so great is the power of the *Nature & life* in *Man* euen while he is yet mortall. What then shal I do, O thou my God, and my true life? I will passe euen beyond this *faculty* also of myne, which is called *Memory*. I will passe beyond it, that I may arriue to thee, O my delightful and deer *Light*. What sayst thou to me? Behould, I am ascending by the steps of my *Mind* towards thee, who hast thy habitation aboue me. I will also passe beyond this power of myne, which is called *Memory*; being desirous euen to reach and touch thee, as thou canst be touched; and to adhere to thee in such sort as thou maist be adhered to. For euen the beastes, and the birdes, haue also *Memory*, or els they would not be able to recouer those holes and nests, and many other thinges to which

they are accustomed; nor indeed could they euer vse themselves to any thing, but by the meanes of their Memory. I will therefore transcend Memory, that I may arriue to him who hath separated me from the foure-footed beastes, & hath made me wiser then the birdes of the ayre. I will transcend memory it selfe, and where shall I be able to find thee, O thou my truly Good, and secure Ioy; and where shall I be able to find thee?

Of Reminiscence.

CHAP. XVIII.

**I**F I find thee without, my Memory, I am vnmindfull of thee; and how then shall I be able to find thee, if I remember thee not? For that woman in the Gospell lost her peece of siluer, and sought it with a light; and vnles she had remembred it, she could not haue found it; for after she had found it, how could she haue knowne whether it was it or no, vnles she had remembred it. I remember that I haue lost, and found many things; and whence do I know this? When I sought any of them, and they asked me whether it were perhaps this or that, I answered them still, No, till such tyme as that were brought forth, which I had sought. Whereof vnles I did still retayne the memory, I should not find it, whatsoeuer it were,

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although it were brought to me; because I could not acknowledg it to be the same; & thus it euer happeneth, whēsoeuer anything that is lost, is sought, and found. But if per-adventure any thinge be lost, and taken from our sight, the *Image* thereof is not taken out of the *Memory*, as is the *visible body*; but the *image* is still there, and the *body* is sought, till againe it may be restored to sight. And as soone as it is found, it is knowne to be the same, by comparing it to the *Image* which is within. Nor can we say that we haue found that which was lost, if we do not know it to be the same; nor can we know it if we remember it not. To the *Eyes* indeed it was lost, but still it was present to the *Memory*.

*What it is to haue Reminiscence.*

#### CHAP. XIX.

**H**OW cometh it to passe, that when the *Memory* it self hath lost any thing (as it hath when we forget it) we doe yet endeavour to remember it? & where doe we seeke this, but in the *memory* it selfe? And if, by accident, one thing be offered for another, we reiect it, till that doe at last occure, which was sought by vs; and when it occurs, we say *This is it*; which yet we could not say, vnles we knew it to be same; nei-

ther Would we acknowledge it, vnles we remembered it. Without doubt then, we had forgotten it in some sorte, yet we had not wholly forgotten it; but by that patt of the thing which we remembered, we sought the other parte which we remembered not. Because the *memory* obserueth, that now it did not carry al that *Notion* vp & downe together, as it was wont; but halting, as it were, for lack of vse, it desireth that what was wanting, may be added. As when a man well knowne to vs ( whose name we haue yet forgotten ) whether wee see him with our eies, or thinke of him otherwise, if we haue a desire to recouer his true Name, whatsoeuer other name doth occurre, it is not knit to the rest of that cōception, which we were wont to haue, both concerning him and it; and therefore it is still reiected, till that Name be brought, wherein our *mind* may entierly rest. And whence commeth this, but from the *memory*? For when we are put in *mind* thereof, by any other body, we acknowledge that it is the same by vertue of *memory*. And we do not belecue it as any new thing; but, that which was told vs to be true, we approue by way of *remembrance*. Now, if it had beene vtterly defaced out of the *mind*, we could not haue *remembered* it, although we had beene admonished



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therof. Nor can we be said intierly to haue *forgotten* that, which we remember our selues to haue *forgotten*; For that which we haue intierly *forgotten*, we cannot procure againe to *remember*.

*All men desire Beatitude.*

CHAP. XX.

**H**OW then do I seek thee o Lord? For when I seeke thee my God, I seeke a *happy life*; and I will seeke thee that my *Soule* may liue, for my *body* liueth by my *Soule*, and my *Soule* liueth by thee. How then shall I here seeke a *happy life*, which I cannot find till I may say, *It is inough*; and till I may say it in that place, where it is to be said. How then doe I now seeke it? Whether is it by the way of *remembrance* as hauing forgotten it, & yet remembring that I haue forgotten it; or by the way of *desire* to learne a thing vnknowne, which either I haue neuer learnt, or haue so forgot it, as that I remēber not so much, as to haue forgotten it? Are not all men desirous of thee, who art *happy life* it selfe; and there is not one, who desireth it not? Where haue they knowne it, that they should so desire it? Where haue they seene it that they should so loue it? We haue it indeed, after I know not what imperfect manner; but there is ano-

ther way of hauing it, and whensoever any mā hath it so, it is then that he is truly *happy*. Some there are who hope to be *happy*; but these haue it in an inferiour manner, to such as haue it in possession. But yet euen these, are happier, then those others who haue it neither indeed, nor so much as in hope; who notwithstanding, if euen they had it not in some sort or other, they would not so much desire to be *happy*, which yet it is certaine that they doe.

I know not how they come to know it; and therefore they haue I know not what notice of it; whereof yet I am now seeking, whether or no it be in the *Memory*; for if it were there, it would follow that we should once haue beene *happy*.

I aske not now, whether euery man, considered seuerally, must haue beene *happy* in himselfe, or else only in our first Parent, who first sinned; and in whome we are both all dead, and from whome we are all descended, and borne full of misery. But I only desire to know, whether or no, *happy life* be in the *Memory*; since we could not loue it, vñles we knew it. We heare this name of *happy life*, and we all confesse that we desire the thing, but care not for the sound of the word. For whē a *Grecian* hears the word spoken in *Latine*, he takes no pleasure in it,

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because he vnderstands not what was said. And we, when we are delighted with it, it is because we vnderstand it; as that *Grecian* would be also delighted, if he also vnderstood it. For the thing which is signified by that word, and which is called *Beatitude*, is neither *Greeke* nor *Latine*, but yet such a thing it is, as whereunto both the *Grecians* and *Latines*, and the men of all other nations, doe with extremity of thirst aspire.

The thing is therefore knowne vnto them all; who if they could all be asked (by any word which they could all vnderstand) whether or no they would be *happy*, they all would answere, without any hesitation, that they would; which yet could not be, vnles the thing it selfe which is expressed by the name of *Beatitude*, were laid vp and lodged in their *Memory*.

*We remember also the thinges which we neuer had.*

### CHAP. XXI.

**B**V T doth a man so remember a *happy life*, as he who hath seene *Carthage* remembers it? No; for a *happy life* is not visible to the eyes of the body, because it is not a body. Do we remember it, as we remember *numbers*? No, For he who hath them already in his knowledge, proceedeth

no further in the obteyning of them; whereas, because we haue notice of a *happy life*, therefore it is, that we loue it, and desire to obteine it, that we may be *happy*. Doe we remember it as we remember *Eloquence*? No; For although they may remember *Eloquence*, vpon the hearing of the name, who yet are not *eloquent* (which so many desire to be) whereby it appears that they haue some notice of it; yet they haue obserued euen by their outward senses, that other men are *eloquent*, and they take pleasure in it; & desire to be such themselves, although (without that external notice which they tooke thereof) they would not haue beene delighted; neither, vnles they were delighted, would they desire to be such: but as for *happy life*, we cannot haue experience thereof in others, by any sense of ours.

Do we remember it, as we remember *Ioy*? Perhaps we do; For whilest I am *griued*, I can remember the *Ioy* I once had; as a miserable man, may remember a happier state of life. Neither yet did I euer, by any sense of my body, either *See*, or *heare*, or *Smell*, or *Tast*, or *Touch*, that *Ioy* of myne. But I haue felt it in my Mind, when I haue *reioyced*; & the notice of it hath stuck so fast to my *Memory*, that I am able to call it to *Mind* againe; sometymes with contempt and some-

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tymes with appetite, according to the diuersity of those things, for which I remember my selfe to haue beene *glad*. For I was wont to be extremely affected with a kind of *ioy*, when I remembred some vncleane delights, which now remembring, I detest & curse them. And sometymes, when I call to *Mind* some former honest and vertuous action wherein I tooke delight; if the occasion of the like be then absent from me, I am sad whilest I thinke vpon that other *ioy*.

Where therefore, and when, had I experience of a *happy life*, that I should remember it, and loue it, and desire it? Nor is it only I, or a few, to whome this happeneth; but all of vs would fayne be *happy*; which vnles we did apprehend with a certayne kind of notice, we could not all desire it with so resolute a will. But what is this? If you aske of two, whether they haue a desire of going to the *Warres*; perhaps one of them will say *Yea*, & the other *No*. But if you demaund of them, whether or no they desire to be *happy*, they will both of them, without fayle, answer instantly, that they desire it. Yet neither would this man go to the *Warres*, nor that other man refuse to go, but only that they might both be *happy*. Now therefore, as one man taketh *ioy* in one thing, and another in another; do all men agree in desi-

ring to be *happy*, as they would also agree, if they were asked whether they desired to haue cause of being *glad*? For this very *gladnes* or *ioy*, they are wont to call a *happy life*, which though one man seeke by one meanes, & others by another, yet all men procure and aspire to this one thing, *that they may reioyce*. And because no man can say, that he hath not experimented this *ioy* in himselfe more or lesse; therefore, finding it in the *Memory*, he reneweth the knowledge of it, when the name of *Beatitude*, or a *happy life* is spoken of.

*Of true Ioy.*

CHAP. XXII.

**F**AR be it, O Lord, far be it from the hart of thy seruant who confesseth to thee, far be it I say from me, whatsoeuer earthly *Ioy* I may haue, to thinke my self *happy* therein. For there is another *Ioy*, which is not imparted to the wicked, but to such as serue thee for loue; whose *Ioy* thou thy selfe art. And this is true *Beatitude*, to reioyce to thee, & for thee; This is true *happynes*, & there is no other. But they who think there is some other, put themselues vpon the search of some other *ioy*, which yet is not true *Ioy*. Yet howsoeuer, their



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*mind* is neuer auerted from some kind of image, or resemblance thereof.

*What is happy life, and where it is to be found.*

CHAP. XXIII.

**B**Y this it would therfore seeme, that al men desire not certainly to be *happy*, because they who desire not to reioyce in thee ( who art the only *happy life* ) cannot be sayd to desire true *happines*. Do therefore all men indeed desire it? They do. But ( for that the *flesh fighteth against the spirit, and the spirit against the flesh*, so as they do not what they would ) therefore they fall vpon that which they can do with ease; and they are content therwith; because that which they yet want strength to performe, they do not will and resolute vpon so earnestly, as would be sufficient for the making of them truly able. For I would aske any man, whether he had not rather take ioy in that which is *True*, then in that which is *false*; and he can haue no more difficulty in professing that he had rather reioyce in *Truth*, then he could doubt, whether he would be *happy* or no. For *happynes* is a ioy grounded vpon *Truth*. And this ioy is grounded vpon thee, who art *truth* O God the light of myne eyes, the health of my countenance, and my God.

This *happy* life, all men desire; this life which is only *happy* al men couet; to this *ioy* which is grounded vpon *Truth* all men aspire. I haue knowne many who were contented to deceaue others, but neuer any who himselfe would be glad to be deceaued. Where then could they know this *happy* life, but where they might also know the *Truth*. For they loue this *Truth*, because they like not to be deceaued. And when they loue a *happy* life, which is no other thing, as hath beene sayd, then *ioy* grounded vpon *Truth*, they also do withal loue *Truth*; nor yet could they loue it, vnles some notice of it were in their *Memory*.

Why then haue they not this *ioy*? Why are they not happy? Because they are more vehemently imployed vpon other things, which do rather make them miserable, then the consideration of this can make them happy, which they so slenderly thinke vpon. For there is yet a little light in the hearts of men, O let them walke & walke on, least els they be ouertaken by darknes. But why doth *Truth* beget hatred; & why is thy seruant, who is preaching the *truth* to men, esteemed their enemy, when yet they haue a loue to a *happy* life, which is nothing but *ioy* grounded vpon *Truth*. And *Truth* is so loued, that whosoever loueth any other thing, doth yet

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wish, that what he loueth, were *Truth*. And because men would not be deceaued, they loue not to be conuined that they are in errour. Therefore do they hate *Truth* at the instance, and in respect of that thing which they loue, instead of *Truth*. They loue *Truth* when it shineth faire vpon them; but they hate it when it frowneth, and re-  
proueth them. And because themselves would not be deceaued, who yet desire to deceaue others, they loue it whilest it doth but shew it selfe; and they hate it, when it serueth to discouer them. But *Truth* shall be so far euen with them; as that they, who would not be manifested to it, shall be manifested by it, in despight of themselves; whiles yet it selfe, will not be manifest to them.

So, so, euen very so, this mind of man is made; which being blind and weake, and vncomely & impure, would faine lye hid from others, but would not haue any thing els lye hid from it. But it shall happen to it in the very contrary manner; for it shall not lye hid from *Truth*; but *Truth* from it shall be hidden. And yet man, though he be thus miserable, had rather reioyce in *Truth* then *falsehood*. But then he shall be truly happy, when without any troublesome distraction he shall reioyce, in that only *Truth*, by which all things are true.

*The Memory doth also admit of God.*

CHAP. XXIII.

**B**EHOOLD how I haue walked vp and downe, at large, in this *Memory* of myne, seeking thee O Lord. And I could not find thee without it; neither did I find any thing concerning thee, which I remember not, since I learnt thee. For euen since I learnt thee, I haue not forgotten thee: for where I found *Truth*, there I found my God; that *Truth* I say, which I haue not forgotten, since I learnt it. So that euer since I learnt thee, thou remaynest in my *Memory*. And there I find thee when I remember thee; and when I am delighted in thee. These are the chaste pleasures which thou hast bestowed vpon me, by thy mercy, thereby releeuing my pouerty.

*In what degree of the Memory God is found.*

CHAP. XXV.

**B**Vt where-doeft thou remaine in my memory, O Lord? where doest thou remaine therein? What kind of lodging hast thou framed for thy self there? What kind of *sanctuary* hast thou built for thy selfe. Thou hast vouchsafed such mercy to my *Memory*, as that thou art content to remaine in it; but in what part thereof thou remainest, is

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the point I am now considering. For I transcend those partes thereof, which are common to me euen with beasts, whilst thus I was remembring thee. Because I found thee not, amongst the *Images* or *resemblances* of corporeall things. And I came in, to those parts thereof, where the *affections* of the mind are lodged but neither could I find thee there. And I entred into the seate of my very *Mind* which it hath in my *Memory* (for the *Mind* doth also remember it self) neither wert thou there. Because as thou art not the *Image* of any corporeal thing, or any *affectiō*, or *passion* of the *Mind* (as when we reioyce, or grieve, or desire, or remember, or forget, or any other thing of this kind) so neither art thou the *Mind* it selfe, because thou art the *Lord* & the *God* of the *Mind*. And all these things are changed, but thou doest remaine vchangeable, about them all; and yet thou vouchsafest to haue a dwelling in my *memory*, euer since I learnt thee. But why doe I inquire in what *place* thereof thou dwellest, as if there were any *places* there? And yet there I am sure thou dwellest, because I remember thee, euer since I learnt thee; & whensoever I remember thee, these I find thee.

*Where God is to be found.*

## CHAP. XXVI.

**W**HERE then did I find how to learne thee? For thou wert not in my *Memory* before I had learnt thee. **W**here therefore did I find how to learne thee, but in thee about my selfe. Thou art not circumscribed by any *place*. Wee depart from thee, and wee returne to thee, and yet thou art not circumscribed by any place; thou (being *truth* it selfe) doest euery where preside, ouer all such as consult thee, and thou withall doest answere to all their demaundes, though they be neuer so diuers. Thou giuest them cleare answeres, but euery one doth not cleerly vnderstand thee. For all men consulte thee about what they will, but they doe not alwaies heare what they will, by way of answere. He is thy best seruant, who endeauoreth not to heare that frō thee, which he desireth; but rather desireth that, which he heareth from thee.

*He be waileth his tyme past and lost.*

## CHAP. XXVII.

**T**OO late am I come to loue thee, o thou who art beauty it self both so ancient, and yet with all, so faire and fresh; too late I am come to loue thee And behold



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thou wert within mee, when I went looking thee abroad, and I did, in a deformed manner, cast my selfe away vpon thy creatures, which yet thou hadst made faire. Thou wert with mee, but I remained not with thee. Those things with-held mee from thee, which yet if they had not their *being* in thee, would not *be* at all. Thou didst call and cry out, and so didst break through my deafnes. Thou didst shine & lighten, and so didst break through my deafnes. Thou didst shine & lighten, and so didst chase away my blindnes. Thou didst breath vpon mee, & I drew it inward, and behold I do euen pant towards thee. I tasted of thee, and I still hunger and thirst for more. Thou didst but touch me, and I do euen burne with a desire to enioy thee.

*That mans life is a continuall misery.*

### C H A P. XXVIII.

**W**HEN I shall be perfectly vnited to thee, no labour or grief shalbe able to approach me, but my *life*, shalbe indeed a *life* all ful of thee. Wheras now, (because whomefouer thou fillest thou raisest) for as much as I am not full of thee, I am a burthen to my selfe. The comforts of this life, which deserue to be deplored, are contending with the Crosses which in some respectes

may be of comfort ; and I know not which way the victory will fall. Woe be vnto mee ; but thou O Lord take pittie on mee. My griefes which are to be lamented , and my ioyes wherein I may take comfort , are also in a kind of competition for precedence, and I know not which of them will preuaile. Woe be vnto me O Lord ; haue mercy on mee ; woe be vnto mee. Behold I hide not my wounds from thee. Thou art a Phisitian, and I am thy patient, thou art mercifull , and I am miserable. Is not the life of man vpon earth a meere tentation ? What man of the world will desire to suffer difficulties and troubles ? Thou commaundest vs to endure them , but wee are not bound to loue them. Men loue not the crosses which they endure; though they may; loue to endure them. For although they reioyce in suffering, they had rather yet, that there were nothing for them to suffer. When I am in aduersity I desire prosperity ; and in prosperity I feare aduersity. What meane is to be found , betwixt these two extremes , wherein our life is not to be accounted of much vexation. Woe be to the prosperities of this life ; and woe againe , for the feare which therein is had of aduersity ; and least our ioy will be soone destroyed. Woe be to the aduersities of this life , & woe againe , and yet a third tyme

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woe, for the extreme desire which therein wee haue of prosperity; and besides, because aduersity of it selfe is painfull, & may ouercome our patience. Is not then mans life on earth, a meere temptation, and vexation, without any kind of intermission?

*How all dependeth vpon God.*

## CHAP. XXIX.

**N**OW all my hope is only in the excessive greatnes of thy mercy. *Giue me that which thou commandest, and then command me what thou wilt.* Thou imposest Continency vpon mee, and when I know, that no man can be continent but he to whome thou doest vouchsafe that gift; euen the very knowing whose gift it is, is a point of wisdom. By continency wee are recollected, and reduced vnto thee who art One, from whome wee were scattered vpon many things. *He loues thee imperfectly who loues any thing, together with thee, which he loues not for thy sake.* O loue which euer burnest, and art neuer quenched. O thou charity, my God, I beseech thee kindle me. Thou commandest continency. *Giue what thou commandest, and then command me what thou wilt.*

*Of the Illusions of Dreames.*

## CHAP. XXX.

**T**HOU commaundest mee to abstaine from concupiscence of the flesh, and from concupiscence of the eyes, and from the ambition of this world. Thou commaundest mee also to abstaine from carnall knowledge. And concerning marriage thou didst aduise me to a better thing, then thou didst permit. And because, thou didst graunt that to me, I obtained it, before I came to the administration of thy Sacrament. But yet still, there liue in my *Memory* ) whereof I haue already sayd so much ) the *images* or *representations* of those frailties, which, a longe ill custome, hath fixed there. These come, in troupes vpon mee; and when I am waking they want force; but in my sleepe they are entertained, not only with delight, but euen with a kind of consent; and most like to the very thing it selfe. And so powerfull is the illusion of my imagination, both in my mind and in my body, as that when I am a sleepe, it maketh me to admit of false obiects, which can not make mee to admit of true ones whē I am awake. O Lord my God, am I not I, euen then? and yet such a difference there is betweene my selfe & my self, & betweene the instants,

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wherein I goe from waking to sleeping, and returne from sleeping to waking.

What becomes of that reason, which being awake, resisteth such suggestions? For though the very things themselves, be then thrust vpon my senses, yet I remayne vn-mouable. Is my Reason shut vp with my eyes? Is it cast into a slumber, with the senses of my body? And whence commeth it then to passe, that oftentimes in my sleep also I make resistance; and being mindfull of our purpose, we do most chastly remayne without giuing any assent to such illusions. And such a difference there is, betweene sleeping and waking, as that when any thing hath hapned other wise then well in sleep, wee being awake return to peace of conscience; & by that very difference, we find that it was not wee that did that, which yet how-soeuer, we are sorry to haue beene done in vs.

Is not thy hand, O Omnipotent God, able to cure all the languishing diseases of my soule; and with a more abundant measure of thy grace, to repress the vnruely motions, euen of my very sleep? O Lord thou shalt dayly more and more increase thy gifts towards me, that my soule may follow me towards thee, being wholly freed from the slime of concupiscence; that not only no

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uncleanesse may be committed, through those bestiall fancies, but not so much as be consented to. For that no such thing (though in the lowest degree) as might be suppressed by the least beck of a man awake, may put it selfe vpon the chaste imagination of one that sleeps ( I say not only, in this mortall life, but euen in the age of youth ) is no hard matter for thee to graunt, who art Omnipotent, and who canst do, beyond all that we can either aske, or thinke.

But in the meane tyme I haue confessed to my deare Lord, how weake I am, in this misery of myne; reioycing ( but with trembling ) for that grace which thou hast already giuen me, and lamenting for that wherein I am still imperfect. And yet hoping, that in thy mercy, thou wilt so farre perfect me, as that I may obtayn a plenary indulgence, which then shall be had in thee, both by my inward & outward man, when death shall be swallowed up in victory.

*Of excessse in eating and drinking.*

### CHAP. XXXI.

**T**HERE is another misery belonging to this day of our life, and I would to God the one might passe with the other. We repaire the dayly ruines of our body, by eating and drinking, till such tyme as thou shalt destroy both



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*the belly and the meate; & that will be, when thou killest my hunger, by an admirable celestiall satiety; & when this corruptible flesh shall be cloathed with eternall incorruption.* But necessity it selfe, is now delightfull to me; and I fight dayly, bringing my body very often into seruitude by fasting; and my payne in this kind is driuen away with pleasure. For hunger & thirst are a kind of paine. They consume & kill like a feuer, if the Phisicke of food, be not there to help. Which, because it is stil at hand, through thy bountifull dispensation of the creatures ( wherein the heauens, the earth, & the water do relieue our necessities) our very calamities are grown, to be accounted delicacies.

This therefore thou hast taught me, that I must go to meat as I would take Phisicke for the cure of a disease. But whilest I am passing from the trouble of hunger, to the quietnes of being competently fed. euen in this very passage, the snare of concupiscence lyes in waite to catch me. Nay the very passage it selfe is a pleasure; and yet we are obliged to go by that way; for there is no other then that, to which necessity forceth vs. And as the care of our health is a iust cause of eating and drinking, so is there euer somekind of dangerous contentment, which like a hand-mayd doth at least procure to follow,

follow, yea and for the most part, goeth before it. So as I eate that, in respect of pleasure, which I desire, or at least pretend to eate for the only consideration of my health.

Now the measure of health and of pleasure is not the same; for that which is inough for health, is farre frō being inough for pleasure. And it is often vncertaine, whether the conuenient care of my body demaund help, or the inticing pleasure of my sense desire assistance. At this vncertainty the miserable soule of man reioyceth, and prouides thereby a cloake whereby to couer her fault; being glad that it appeares not euidently, what proportion of food is sufficient; that so, vnder the colour of health, it may disguise the trafficque of sensuality. I dayly endeavour to resist these tentations, inuoking the ayde of thy right hand; & disclosing vnto thee, my ardent desires of amendment, not knowing of my selfe how to effect it. I heare the voyce of my God saying to me, *let not your harts be overcharged with gluttony, or drunkennes.* This drunkennes is far from me, thou shalt haue mercy on me, that it may neuer come neere me. Surfetting hath diuers tymes surprized thy seruant, and by thy mercy this also shall be sent far from me; for no man can be temperate vnles it

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be by thy gift. Many thinges thou bestowest vpon vs, when we pray for them ; and whatsoever blessing we receaue before we pray , we doe both receaue that of thee , and also the coming afterward to know that it comes from thee.

I was neuer subiect to wine , but I know many such , made sober by thee. It comes therefore from thee , as well that they should not be subiect to it , from whome it came , that they should not continue subiect , who once were so ; as it doth also , that both these kinds of men may vnderstand thee to be the Authour vnto them , of both these blessings.

I haue heard another aduice of thine , *Do not follow thy concupiscence , but depart from thy pleasures.* And I haue also heard that other through thy mercy , ( and to this I haue borne particuler affection ) *Neither if we eate shall we abound , neither shall any thing be wanting to vs , if we eate not.* Which signifyeth , that neither the one will make vs plentifull , nor the other miserable.

Another word I haue also heard , *For I haue learnt to be content with what I haue , and know , both how to abound , and how to want ; and I can do all thinges in him that comforteth me.* He that sayd this , was a souldiar fit to serue in that campe of heauē , and

not *dust & ashes* as we are. But remeber Lord, that we are *dust*; thou madest man of *dust*; and *he was lost and he is found*. Neither could that other man, of himself do what he did; because indeed he was also made of the same *dust*, whome I did so much loue, for saying, by the inspiration of thy holy Spirit, *I can do all thinges in him that comforts me*. Comfort me also O Lord, that I also may be able to do all things. Giue me a power of doing what thou commandest, and then command me what thou wilt. Thy A postle confesseth that he receaued it from thee; and when he gloryeth, he gloryeth only in our Lord. I haue yet heard another, begin of this manner, Take from me O Lord the concupiscence of meate; whereby it appeares, O my holy God, that then thou giuest power, when that which thou commandest is done. Thou hast taught me, O good Father, That all things are cleane to such as are cleane; but that a man doth ill who eateth to the scandall of his Neighbour. And that all thy creatures are good, and that none of those thinges are to be despised or cast away, if they be taken with thanksgiuing for it is not the food that can make vs acceptable in the sight of God. Let no man iudge vs in eating or drinking; but he who eaterh must not despise him who eateth not, and he who eateth not must not iudge him who eaterh.

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These things haue I learnt, thanks & prayse be giuen for the same, to thee, my God, and my Teacher; thou who knockest at mine eares, and illuminatest my hart. Deliuer mee O Lord from all temptation. It is not any vncleanes that I feare in the meate, but of mine owne vncleane appetite. I know that *Noah* was permitted to feede vpon all kind of flesh, which was fit for food. That *Elias* did also feede on flesh: That *Iohn the Baptist* ( being endewed with rare abstinence ) was not yet polluted by eating of Locustes, which were liuing creatures. That *Esau* was deceaued by the inordinate desire, of a melle of pottage. And *Dauid* was reprehended by himselfe, for thirsting too earnestly after water. Yea, and that, our King, was reþted not concerning flesh but bread. And that the people in the wildernes, deserued to be rebuked, not because they desired flesh, but because, in their desire thereof, they murmured against our Lord.

Being therfore placed in the midst of these tentations of *eating and drinking*, I strue daily against the concupiscence thereof. For it is not in this particuler, as in other things, where we may resolue to giue ouer once for all; as I did in carnall pleasure. But the bridle of the tast is still to be held, with

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great temper, betweene slacknes and  
streightnes. Yet who is he, O Lord, that in  
this is not a little transported, beyond the  
limits of necessity? Whosoeuer he be, he is  
a great seruant of thine, and let him magnify  
thy name. Sure I am it is not I, who am a  
miserable sinfull creature. But yet euen I,  
doe also magnify thy name. Yea and he in-  
tercedes for me, who ouercame the world;  
and vouchsafeth, to account me amongst  
the imperfect and weake members of his  
body; *For thine eyes haue seene my imperfe-  
ctions, and they shall be all written in thy  
booke.*

*Of delight in smelling.*

### CHAP. XXXII.

**B**Y the enticing loue of *odours*, I am not  
greatly sollicitated. Whē they are absent,  
I seeke them not; when they are present, I  
refuse them not; but I am euer ready to be  
without them. At least I thinke so of my  
selfe, but perhaps I am deceaued. Therefore  
is this darknes bitterly to be lamented;  
wherein the knowledge of mine owne *fa-  
culties* which be within me, are concealed  
from me. For mine own *Mind* both asking,  
& being answered by it selfe, concerning  
the power which it hath, knowes hardly  
how to beleue it selfe. Because that which



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is in the mind, lies many tymes deeply hidden, vntill by experience it be brought to light. And no man ought to be secure in this life, which is all of it a temptation. But he who of worse grew better, by thy grace, through his owne fault, may goe backe againe, from his better to worse. *One only hope we haue, one confidence, one faithfull promise, which is thy Mercy.*

*Of the pleasure which is taken in hearing.*

## CHAP. XXXIII.

**T**HIS delight of mine eares did heertofore much entangle and euen subdne me; but thou, O Lord, hast vntyed those snares, & freed me. And now, only in that Musicke, to which thy word giueth life, whē it is sung, with a sweet and well gouerned voyce, I confesse that I take some contentment; not yet that I am much engaged thereby, for I can leaue it when I list. True it is, that when the notes wherein the wordes are sung, (and in respect of which words I am content to heare the notes) doe aspire to haue too high place in my hart, I scarce allow them that, which is so much as conuenient. Sometymes also, me thinks I doe the Musicke too much honour, when I find, that my mind is more ardently & religiously carried vp in the flame of deuotion,

by those holy words, when so they are sung; then they would be if they were not sung; for all the affections of our mind, haue, according to their seuerall qualities, a kind of sympathy with the voyce in singing, by the secret familiarity and intercourse whereof, they are much delighted.

But the pleasure of my sense, whereby I should not let my mind be weakned, deceaueth me often; whilst mine *ears* is not contented so to accompany my *reason*, as that it can be content to giue *reason* the precedence; but although the *Musicke* deserue to be heard in respect of the *words*, it doth yet presume to preoccupate and dispose of the mind. So as in these things I sinne by surprise, at the instant, though afterward I find my fault.

Sometymes agayne by too much care to auoide this deceipt, I erre so farre, through ouer much seuerity on the other side (though this happen but very seldome) as to wishe, that all the sweet *Church Musicke*, wherein the *Psalmes* of *Dauid* are so often sung, might be remoued from mine cares, and from the cares of the Church it self. And then, that seemeth to be safer, which I remember to haue been often told mee, of *Athanasius* the Bishop of *Alexandria*, who caused the psalmes to be recited with so little

#### 414 S. AUG. CONFESSIONS.

variation of voice, that it was needer to a bare pronouncing, then to a singing. But yet when I call to mind, the teares which I shed, in hearing the vocall *Musicke* of thy *Church*, sung in the beginning of my conversion, (and euen now I am still moued, not with the tune, but by the things which are deliuered therein, when they are sung with a cleare voice, and a most conuenient grace, and gouernement thereof) I doe againe acknowledge that this constitution is of great good vse.

Thus doe I floate betweene the daunger of pleasure, and the experience of profit; and I am more inclined (but yet so, that I pronounce no vnretractable opinion in this particular (to approue the custome of singing in the *Church*; that by the entertainment & delight of the eare, the weaker sort of minds, may rise vp into some feeling of deuotion. But when it happens that the song hath stirred vp in me a greater affection of piety then the ditty hath done, I confesse that I sinned therein, and then I had rather not to haue heard the song.

Behold where yet I am. Weepe with me, & weepe for me you who haue inwardly such good thoughts, as from which good actions doe proceed; for you that haue no such, will not be moued by these Confes-

sions. But thou, O Lord my God, hearken to me, looke back vpon me, behold me; haue mercy on me; in whose eyes I know not how I stand, and this is the grief wherein I languish.

*Of the dangerous distractions which  
grew by sight.*

## CHAP. XXXIII.

**T**HERE remains the pleasure of these exteriour eyes of mine, concerning which I will make my Confession; to be heard by the cares of thy *Temple*, the deuout cares of my brethen; that I may conclude the speach of these temptations, of the concupiscence of my flesh, which yet beate vpo me; who do euen groane to be couered from aboue, with that habitation of mine, which is of heauen. Mine eyes delight in faire and feuerall shapes, and in cleere & pleasant colours. O Lord, let them not possesse my soule. Let God possesse it who made them, which are good indeed, but yet he is my true *Good*, and not they. All the day longe, and euery day, they sollicite me, nor haue I any rest from the temptations of this sense, as I haue from that of *hearing*. For I am sometymes without hearing any body; but as soone as it is day, the light (which is the queene of colours) doth infuse it self vpon

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all things visible; and with abundance of enticement steales vpon me, when I am otherwise employed, & not obseruing it. And it insinuates it selfe so vehemently; as if it be suddenly withdrawne, it is greedily desired againe; & if it chance to be long absent, it afflictes the mind.

O thou *light*, which *Tobias* saw when (these other eyes of his being shut) he taught his sonne the way of life, and guided him by the foot of charity without euer erring. Or whereby *Esaie* (when his corporall eyes were oppressed, and closed with age) did not blesse his sonnes vpon knowing the, but deserued to know them by giuing them his benediction. Or that, which *Jacob* saw, when he being also blind through the extremity of age, did with a cleare mind discover, and decypher the seuerall kinds of that future people, which was to be deriued from his loynes: & when he mystically layed his hands vpon his grand-childre by *Ioseph*, not as their Father exteriorly had imposed them, but as himselfe vnderstood to be conuenient from within. This *Light* I say, is light indeed. This only is light, and there is no other. yea & all they are one who see, and loue this light. But as for that corporall or externall *light* (whereof I spake) it doth, by a deceitfull and dangerous sweetnes,

blocke vp this life of ours in blind affections.

Yet they, who euen by occasion of this later *Light*, can tell how to honour thee, O God, thou Creatour of all thinges, do serue themselves of it to thy prayse; and are not made slaues by it, to their owne dull fancies. Of this sort of men I desire to be. I resist the seducements of myne eyes, least my feete may grow entangled, wherewith I am to walke in thy way; and I cast vp my inuisible eyes to thee, that thou maist pluck these feete of myne out of the net. Yea thou doest plucke them out ( for they were already entangled, ) thou doest not cease to be deliuering me, though I be often held by those snares, which euery where are layd to catch me. *Because thou doest neither slumber, nor sleep, who keepest Israell.* How innumerable things, by sundry arts, and workes of the hand in making of garments, from the head to the foot; in contriuing of costly furniture for houses, as vessells, pictures, and many other inuentions ( which do farre exceed the termes, both of any vse which is necessary, and of any such representation of thinges as is fit and pious ) how many thinges, I say, of this kind, haue men added, towards the enueigling of our eyes, and following the exteriour thinges which they make, and interiously leauing him by



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whome themselves were made.

But I, O thou my God, and my *Beauty*, doe euen in regard of these, sing Hymnes, and I *sacrifice* prayse to thee, who art my *Sacrificer*; because the *beauty* of things heere below ( which is ferryed ouer and conuayed from the mindes of men, into their cunning hands ) is all deriued from that true *beauty*, which is superiour to *mindes* or *soules*, and to which my *soule* *aspireth* day and night. But they who be the framers or followers of those exterior *beautyes*, do fetch frō thence reasons of liking them, but not of rightly vsing them.

In those *Beautyes* thou art, but men see thee not therein; for if they did, they would not stray so farre from thee, but would keep their strength to be employed in thy seruice, and not sprinkle or spend it, vpon fastidious and laborious delights. I who am speaking & iudging thus, doe find my selfe intangled with these fayre objects, but thou, O Lord, pluckest me out; thou pluckest me out, because thy mercy is before mine eyes. For I am taken by them miserably, but thou dost deliuer me mercifully; sometymes not apprehending myne owne fault, because I fell by surprise; sometymes with sorrow, because I had remayned therein to long.

**A**NOTHER kind of temptation there is, which maketh vs subject to more variety of danger. For besides the concupiscence of the flesh which lyeth lurking in the delight of all our senses, and pleasures ( and which whosoever serueth, doth perish, as departing far from thee ) there is conveyed to our soule by the same senses of our body, a kind of curious and vayne desire: not so immediately to delight our selues in carnall thinges, as to vnderstand by experience what kind of thinges they are; and this is cloked by the name of knowledge. Now because this rests in the desire of knowing; and for that our eyes, are the principall instruments thereof; in holy *Scripture* it is called, *The Concupiscence of the eyes*. For to the eyes it belongeth properly to see; though yet we vse this word in the case of other senses, when we direct them to the knowledge of any thing. Neither do we say, *heare how it shines*; or *smell how it glistereth*; or *tast how bright*; or *feele how glorious it is*; but yet all these things are sayd to be seene; for we say not only, *see how it shines* ( which indeed the eyes alone can properly be sayd to perceauce ) but *see how it sounds*, *see how it smells*,

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*see how it tastes see how hard it is.* And therefore the experimental knowledge which is taken from all the senses in generall, is called (as hath beene sayd) *the concupiscence of the eyes*; because the office of *seeing* (whereof the eyes are only in supreme possession) is vsurped also by the other *senses*, with a kind of congruity, whensoever they ayme at *knowing* any thing.

From hence the difference may be evidently perceaued, of what is done by our senses, in the way to *pleasure*, and what in the way to *curiosity*. Because *pleasure* aspirereth to haue such things for obiect as are *sayre*, well *sounding*, *odoriferous*, *sauoury*, and *soft*; but *curiosity* sometymes seeketh the direct contrary of these things. Not that it is delighted in being offended; but for that it thirsteth after the pleasure of trying & knowing what things are. For what pleasure hath any one man to see the dead body of another all torne with wounds, so as it strikes a kind of horreur; and yet if there be any such neer hand, men run towards it, that they may grow pale, & sad by looking on it. They will afterwarde be afrayd, least they may chaunce to see it in their sleep; as if any body had compelled them to looke vpon it, when they were awake; or els that they had beene induced

by some fame of beauty that had followed it. After the selfe same manner, it happeneth in the other *senses*, wherein it were to long to exemplify.

From this disease of *curiosity*, spring all those strang sights, which are presented to the lookers on, by *Monti-bankes*, or *Players*. From hence it is, that some diue towards the discouery of secrets in *Nature*, wherein she works without asking counsaile of vs; and the *knowledge* whereof doth profit nothing, and we care but only for the meere *knowledge* of them. From this peruerse desire of *knowledge*, it also growes, that men inquire into things by *magicall arts*. And from hence it is that God himselfe is tempted sometymes euen in true Religion, when some demaund *signes* and *wonders* of him; which yet they aske not for any good or spirituall end, but only for a meer experiment. In this so vast forest full of snares and dangers, behold, O Lord, how many things I haue cut out, and cast off from my soule, according to the grace which thou, O God of my saluation, hast given me. But yet how shal I presume to say (since this life of ours is so dayly importuned of all sides, by the noyse of so many thinges) how shall I presume to say, that I giue no attention in the beholding, or vainely caring for any of the?

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This only I dare say, that the Theatres do no more now transport me; nor care I to know the course of the starres; nor did my soule euer demaund an answer of any thing from any *spirit*, for I detest all such sacrilegious superstitions.

With how importunate deuises, doth my spirituall enemy vrge me, to seeke some *signe* of thee, O Lord my God, to whome I owe all humble and singleharted seruice? But I beseech thee (by that *King* of ours, and by that countrey the celestiaall Hierusalem, which is pure and chaste) that as the consent to any such thought is far from me, so it may euer be far & further off. But when I beg the health of any one at thy hands, the end of my suite, is far different; and thou giuest me, yea and thou shalt euer giue me so much grace, as that cheerfully I may submit my selfe to thy will.

But our *Curiosity* is dayly solicited by many thinges extremely contemptible, and of no moment; and who can say, how often we slip by meanes thereof? How often also, do we heare men talke idly, & as if it were but to tolerate them at the first for feare of giuing them offence; yet afterwards we grow to harken willingly. I am now in no danger of seeing a Hare runne in the *Circus*, but when I am riding in the fields, and

by chance see a Dog runne after one, that sport induceth mine eyes to looke vpon it, and diuerts me, perhaps, from some serious cogitation; not by drawing the body of my beast, but the intention of my mind, out of the way. And vnlesse thou, letting me see my infirmity, doest quickly admonish me, and enable me, either by the sight therof to rise into some consideration of thee, or wholly to contemne and passe it ouer, I grow wayne & stupide, both at once.

What shall I say, that when I am sitting at home, a kind of lizzard catching flyes, or a spider wrapping them vp in his nets, is able to draw my attention towards them. Is the vanity any whit the lesse, because these creaturs are little? I proceede perhaps by occasion thereof, to the praying of thee, who art the admirable creatour and gouernour of all things. But it is not from thence, that, at the first, I was content to marke them. One thing it is to rise quickly, another thing not to fall. Of such toyes as this my life is full; and my only hope is in that most abundant mercy of thine. For because my hart is become the receptacle of such things, as these, & beares in it selfe such troopes of copious vanity; from hence it is, that euen my prayers are much interrupted and troubled. And whilst I am reaching towards



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rhine eares, With the voyce of my hart in thyn owne presence; by certaine idle and absurde cogitations, rushing in vpon me, I know not whence, so great a busines is broken of.

*Of desire to be esteemed.*

CHAP. XXXVI.

**S**HALL we now be so miserable as to thinke, that these things are to be contemned; or that any thing may bring vs backe to hope, but that whole *mercy* of thine, whereby thou hast begun to mend vs. Thou only knowest how much; thou who doest first deliuer me from the desire of reuenging iniures; that afterward thou mightest be *mercifull to all my other sinnes; and cure all my languishing diseases; and redeeme my soule from corruption; and crowne me with taking pittie, and shewing mercy; & satisfy my desire, with good things.* Because thou hast bridled my pride with the feare of thee, and tamed my necke to thy yoake, which now I beare; & I find it light, for so thou didst promise me, that it should be; so thou madest it; and indeed so it was; though I knew it not, when first I feared to vndergoe it.

But tell me, O Lord (thou who only gouernest without ambition, because thou

only art the true Lord, who hast no Lord  
ouer thee ) is this third kind of temptation  
wanting to me, or can it be wanting in this  
life, *To desire to be feared and beloued of men,*  
*euē for the meer contentment which is had*  
*therein?* although indeed that bring no true  
contentment? Full of misery is the life of  
man, full of vgly ostentation; and from  
hence it chiefly comes, that thou art not  
purely, either *loued or feared*. *And therefore*  
*thou resistest the proude and giuest grace to the*  
*humble*; striking through, as with thunder,  
the worlds ambition; and making the foun-  
dation of the highest mountaines tremble.  
Now ( for as much as ) in regarde of the  
place which I sustaine ( it is necessary that I  
be *loued and feared by men* ) the aduersary of  
our true felicity, is still at hand; spreading,  
euery where, his snares of *praysse*; that when  
wee greedily take that vp, wee may be im-  
prouidently taken therby. Renouncing to  
ioye in thy *truth*, and placing our delight in  
the lying tongues of men; and, in a word,  
that we may couet to be *loued and feared*,  
not for thy sake, but in thy steed. By this  
means, the diuell ( who purposed to erect  
his throne in the *North* ) hopes to make vs  
like himselfe; not inducing vs to the con-  
corde of charity, but procuring to make vs  
accompany him in torment; that we ( by

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imitating him in his peruerse and crooked way ) being made darke and frozen without the *light* and *heate* of *fayth* and *Charity*, might doe him seruice. But we O Lord, behold, are thy litle flocke. Keep thou euer the possession of vs ; spread thou ouer vs thy wings, that we may fly vnder them. Be thou our glory ; let vs be loued for thy sake, and let thy word be feared in vs. He that will be praised by men, when thou dispraisest him, shall not be defended by men, whē thou iudgeth him; nor be deliuered whē thou condemnest him. But when a man who offendes thee not, is praysed according to his desire, and he is not praysed who worketh iniquity, but he is commended for some good thinge which thou hast giuen him; if yet he take more pleasure in the prayse, then in the thing for which he is praysed, this man is one of them whome thou discommendest, though men commend him. And now he that prayseth the other, is in better state then he that is praysed. For to the former, was pleasing the gift of God in that man; but to the later, is more pleasing the gift of man, then of God.

**W**E are assaulted daily by these temptations, O Lord ; without intermission we are assaulted. Mans tongue is a continuall kind of furnace, which procures to set our soules on fyre. In this kind also thou hast commanded vs to be continent. *Give me that which thou commandest, and then command me what thou wilt.* Thou knowest the groanes of my hart, and the floudes of teares which issue out of mine eyes vpon this occasion. For I cannot easily discern, how cleane I am, more or lesse, fro this infection; wherein I much feare my hidden sinnes, which yet thine eyes discern, though mine doe not. In other tentations I haue found some litle meanes to vnderstand my selfe ; but in this I haue almost none at all. I see how much I haue profited in the point of forbearing the sinnes of sense; & superfluous desire of knowledge, by the ability that I haue to want them willingly ; in deed, when they are present, and in desire when then are absent ; for then I can aske my selfe, how much, or little, that want troubles me. Concerning *riches* also, ( which are vsually desired by men, as instruments whereby they may obtaine, all or any of their de-

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lights ) if they cannot otherwise come to know , whether or no they contemne them whilest they haue them, they may cast them away , to try themselues.

But to the end we may know by experience, whether or no we can contentedly want *praise* ; what course must we take? Are we per aduenture to liue so vainly , so wickedly , or so vastly ill , that no man may know vs , who hates vs not ? What greater folly then this can be deuised ? Or if *praise*, both is , and ought to be the companion of a *good life*, and of vertuous actions ; it seemes that we are no more bound to forsake the companion of good life , then *good life* it selfe ? But, the while, I can only find by the absence thereof, whether I am well pleased or il contented to be without it. What shall I therfore confesse to thee , o Lord , in this kind of temptation ? what ? but that I am delighted with *praises* ; yet more , with the *truth* for which I am praysed then with the *praise* it self. For if the choice were offred me , whether I had rather be wholly in errour or raging madd , and withall to be *prayed* by all men ; or to be disprayed by all, whilest yet indeed I might be wise and learned, I see well what I would choose.

But the thing which I wish , is , that the *praise* of any vertue of mine , in the mouth

of other men, should not increase my ioy. Though I confesse, that not only it doth increase it, but *dispraise* doth lessen it. When I am assaulted by this misery, there is an excuse, which commeth stealing in vpon mee; but whether it be a good one or no thou knowest, and my selfe is vncertaine. For in regard that thou hast commanded vs, not only *continency* (that is, from what kind of things wee are to keep our liking) but also *iustice*; according to which we must place the same; neither wouldest thou haue vs loue thee only, but our Neighbour also with thee; therefore it seemes often to me, that I am delighted with the towardlines, or the good iudgment of my neighbour, when I am pleased with the *praysse* he giues me, as comming fro one that vnderstandes well what he sayes; & in like manner, that I am sorry for his want of iudgement, when I heare him *dispraysse me*; either for that wherein he is ignorant, or when the thing which he *disprayses*, is good. For I am sometimes disgusted with the *praysses* of my selfe, when either those things are commended in me, for which I am displeased with my selfe; or when the thinges that are of small moment, or lesse good, are more esteemed, then they ought to be.

But yet againe, how do I know that it is



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for that cause, that I stand so affected? For indeed I would not haue him that *prayseth* me dissent from myne owne iudgement of me; not for that I am moued by the care of his good, but because the same good things in me which please me, grow to be of more contentment to me, when I see they also please other men. For in some sort, I am not *prayed*, when my own iudgment of my self is not *prayed*. Which hapens when either those things are *prayed*, which I mislike; or they are *prayed* most, which please me least. Am I therefore ignorant of my selfe in this? Behold O Lord I see in thee, who art truth, that I ought not be affected with myne owne *praises*, for myne owne sake; but for the edification of others. But whether or no it be so with me, I know not. I am lesse acquainted with my self, then thou art. I beseech thee, O my God, both that once thou wilt discouer me to my selfe; and that I may confesse to my brethren (who I hope will pray for me) whatsoeuer I shall find in my selfe to be weake, or wounded.

Againe I will yet aske my self more diligently. If I shall pretend to be moued to take contentment in the towardlines, or good iudgment of my Neighbour, for the prayse that he vttereth of me, how commeth it to passe, that I am lesse moued, to a mislike, when

when another man is vniustly *disprayed*, then when I am so *disprayed* my selfe? Why also am I more deeply bitten, with that reproach which is cast out against me, then by that which is cast out against another, with the same circumstances of *iniustice*? Am I also ignorant whether this be so or no? Shall I be so miserable (besides the rest of my misery) as to seduce my selfe, & not be the same before thy face, in my tongue, which I am in my hart.

O Lord let such madnes be farre from me, and let not myne owne mouth serue out, *the oyle of sinners which is flattery*, towards the dawbing of myne own head. I am poore and needy; and so much the more acceptable vnto thee, whilest I am displeased with my selfe, in the midst of my secret groanes; and whilest I am seeking thy mercy, till such tyme, as my defects and ruines, may be repayred by thee; and my soule may be perfected, towards that state of peace, wherewith the eye of arrogant persons is not acquainted.

*How Vertue is endangered by Vayne-glory.*

### CHAP. XXXVIII.

**B**V<sup>T</sup> the speech of men, concerning such actions of ours, as be knowne, makes vs subiect to a most dangerous tenta-

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tion, of the loue of *praysse*; Which endea-  
noureth to beg voyces, wherewith to pro-  
claime our own excellency. And euen by the  
very reproof which I make of my selfe, for  
desiring *praysse*, I am solicited to affect it.  
And a man is often so vaine glorious, as to  
take more pride euen in the contempt of  
*vayne glory*; who yet proues himselfe there-  
by, not to contemne *glory*; for how can he  
be held to contemne that, wherein he *glor-  
ryeth*?

*Of selfe - Loue.*

CHAP. XXXIX.

**T**HERE is yet another spirituall di-  
sease, whereby men are puffed vp, who  
take pleasure in themselues, but care not  
whether they please or displease other  
folkes. These displease thee, because they  
are pleasing in their owne eyes too much;  
and not only by esteeming those thinges to  
be good which are not so, but by reioycing  
in thy gifts, as if they were their owne: Or  
if because they are thyne, yet they take them  
to proceed from their own merits; or if yet  
they be confest to come from thy grace, they  
do not reioyce therein, with charity, but  
with an enuy of other folkes, who haue the  
like. In all these, and the like difficultyes,  
and dangers, thou seest O Lord, the beating,

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and trembling of my hart; though I find, that rather my old woundes are cured by thee, then any new ones inflicted on me by my selfe.

*Of Comforts and Desolations.*

CHAP. XL.

WHERE is it, O thou supreme Truth, that thou didst not accompany me? Teaching me what I was to auoyd, and what to affect, when I resorted to the transitory thinges of this life, which I had seene; and of which I demanded thy aduice, how I was to vse the. I haue surueyed the whole world with my exteriour senses, as well as I could; and I haue considered the *life* of my body, and the *Nature* of my *senses* themselves. From thence I went to those retreates of my *Memory*, where I discovered spacious and huge receptacles, which were strangely full of innumerable troopes of thinges. And I considered, and was amazed thereat; & I could vnderstand no part thereof without thee, and yet I found that thou wast none of them.

Neither was I the inuentour or maker thereof, who wandered ouer them all, and who endeaoured to distinguish, and marshall euery one of them, according to their seuerall rankes. Receauing some things by

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the relation of my *senses*; other things I demaunded of my selfe, they being mixed with somewhat, that was within me. And as for the *senses* themselves, which were as messengers that brought me newes, I would iudge betweene them, and number them; and sometymes I would be fetching out the other treasures, which were heaped vp in my *Memory*; laying some of them by, and bringing others into sight. Yet neither was I (that is the faculty whereby I did these things) the thing which thou art, O Lord. For thou art that vnchangeable *light* which I euer came to consult, whether such or such things were, or no; what they were, and how much they were to be esteemed. And I heard thee giuing answeres, by saying this, and commaunding that; and the same thing I do, by resorting to thee often.

This is that which delighteth me; and I flye as fast as I can to this pleasure, from all the actions which are imposed vpon me, euen by necessity it selfe. Neither in all these things, doe I find any secure place for my soule to rest in, but in thee, towards whome my scattered powers may be reduced; and so let thou nothing passe from me, which may not tend to thee. But sometymes thou doest admit me, to most vnusall inward, strang affects; and the feeling of I know not

what delight; which if once it were perfected in me, I know not what ioy that is, which would not be felt, in such a life as this. But againe, I fall backe, as being drawne downe by certayne sadd and heavy weights; yea I am swallowed vp with my ill customes; and I am held thereby; and I bewayle my selfe with many teares; but still I find my selfe held fast. Such meanes hath the burden of ill habits to ouerload a man. Heere below I haue power to remayne, but I haue no mind to it; there aboue I haue a will to be, but I want the power; and miserable I am, in both conditions.

*God will be enioyed alone.*

# CHAP. XLI.

**T**HEREFORE did I consider the misery of my sinns, which were occasioned by my ill desires which were threefold, and I inuoked thy right hand to my help. I beheld thy *brightenes*, with a weake and wounded hart; and being stroken backe vpon my selfe, I sayd, *Who can arine thither*. I find my selfe cast, from that countenance of thine. Thou art supreme *Truth* which presidest ouer all things. Loath I was to loose thee; but through my couetousnes, I desired to possesse a *lye* together with thee; as no man will so speak falsely, as that him-



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selfe would be ignorant of what is true. This was the reason why I lost thee, because thou disdainest to be enioyed in the company of a lye.

*That no Angell can be our Mediatour  
of Redemption.*

## CHAP. XLII.

**W**HOM E could I find, by whom I might be reconciled to thee? Was I perhaps to resort to Angels? By what prayers? By what Sacraments? Many endeavoring to returne to thee, and not being able of themselves to effect, it haue tryed this way as I haue heard; and haue fallen into a desire of curious visions, and so haue deserued to be deluded. For they, being high-minded, sought thee in the pride of their learning; and did rather exalt their hearts, then knocke their breasts with humility. And so they drew the Princes of the ayre towards them, who conspired and were companions with the in the same pride; & by the they were deceaued, through Magicall powers, whilst they sought a *mediatour* by whome they might be purged from sinne, but there was none to be found. For the diuell was transforming himselfe into an *Angell* of light, and he could shrewdly intice proud flesh and bloude, because himselfe was exempt from being flesh. For

they were mortall & sinners, but thou, O Lord, to whome they sought after a proud passion to be reconciled, art immortall, and without sinne.

Now it was necessary, that he who was to be the *mediatour* betweene God and men, should haue somewhat in him like to God, and somewhat also like to *men*. Least being in both like to *men*, he should be far from God; or being like God in both, he should be far from *men*, and consequently no *mediatour*. Therefore, that other false *mediatour* (by whom the pride of some, deserued to be deluded, through thy secret iudgments) hath one thing indeed common to him with *men*, which is *sinne*; & he will needs seem to haue the other common to him with God; that because he is not cloathed with the frailty that followeth flesh & bloud, he may vaunt himselfe to be *immortall*. But, as *Death is the reward of sinne*, so that, is common to himselfe with men; whereby he may be also condemned to death.

*Of the powerfull Mediation of Christ.*

CHAP. XLIII.

**B**V T the true *Mediatour* (whom by thy secret mercy thou hast shewed to such as are humble, and hast sent to vs, that, by his example, wee might learne humility it

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selfe ( that *Mediatour* I say, betweene God  
 and men, Christ *Iesus* ) did appeare, and  
 place himselfe betweene *mortall sinners*, and  
 God, who is *immortall* and *iust*. *Mortall*  
 with men, and *iust* with God; that ( because  
 the wages due to *iustice* is, *life*, and *peace* ) by  
 the *iustice* which was ioyned to God, he  
 might euacuate the *death* of *sinners* iustified;  
 which *death* he was pleased to make alike  
 common, both to them, and himself. This  
 is he, who was reuealed to the anciēt *Saintes*,  
 that as they might be saued by the faith of  
 his ( then future ) passion so might we also  
 be, by the faith of his passion already passed.  
 For, in that he is a *Man*, so far he is a *me-*  
*diatour*; but in that he is the *word*, he is no  
*mediatour*, but he is equall to God himselfe,  
 and God with God, and, together with the  
*holy Ghost*, one God.

How didst thou loue vs, O good Father,  
 who didst not spare thy only begotten  
 sōne, but deliueredst him ouer for vs wicked  
 creatures? Nay how didst thou not loue vs,  
 for whome he ( who knew that it was no  
 wrong, to make himselfe thine equall ) became  
 subiect euen to the death of the Crosse; he  
 who was only free amongst the dead; hauing  
 power to lay downe his life and to take it up  
 againe. He is the conquerour or Sauour of  
 vs, and he is the sacrifice; and therefore he

is the Sauour, because he is the sacrifice. He is for vs both the *offering* and the *Priest* that offers it And therefore he is the *Priest* because he himselfe is the *offering*, whereby he maketh vs, of slaues thy sonnes, by our being borne of thee, and by his seruing vs.

It is but reason that I haue a strong hope in him, that thou wilt cure all my languishing diseases, for his sake who sitteth at thy right hand, and maketh intercession for vs; otherwise, I should despaire. For many, O Lord, & grieuous, are those my spirituall diseases, many & great they are; but thy medicine is more great, and soueraigne, then they are dangerous. We might haue feared, that thy word had been far from making any coniunction of it self, with man; and consequently, we might haue despaired if it had not become *flesh*, and dwelt amongst vs.

Being frighted by my sinnes, and oppressed by the waight and misery thereof, I was perplexed in my hart, and I thought of flying into some desert; but thou forbaddst mee, and didst comfort me by saying thus, *Therefore Christ dyed for all men, that they who liue, might no longer liue to themselves, but to him who dyed for them* Behold, O Lord, I cast my whole care upon thee, that I may liue, and consider the wonderfull things

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*of thy law. Thou knowest mine ignorance, and mine infirmity; O teach me and heale me. That deare only Sonne of thine ( in whome are hidde, all the treasures of wisdom and knowledge ) redeemed me with his blood. Let not the proud diuells haue any thing to lay to my charge; because I consider the price of my redemption. Out of that prouision I eate and drinke; vpon that stocke I spend; and, being poore, I desire to be satisfied, amongst them who feed vpon thee, and are satisfied; and they who sike our Lord shall prayse him.*



## THE ELEAVENTH BOOKE.

*The benefit of this kind of Confession.*

### CHAP. I.



**C**ANST thou, O Lord ( in whose hand is all Eternity ) be ignorant of what I pretend to say? Or dost thou but only, for a time, see that which passeth in Tyme? Why then doe I lay

before thee such a number of relations? I do it not, to the end that by my speech, thou mayst come to know them; but thereby to stir vp the affections both of my selfe, and others, who shall read them. That so together, we may crye out, *Great is our Lord, and highly worthy to be prayesd.*

For like reason it is, that we vse to pray. Yet Truth it selfe hath sayd, *Your Father knoweth whereof you haue need, before you aske.* We do therfore discouer the desires of our hart, whilest we confesse our miseries, and thy mercyes towards vs; that thou mayst free vs wholly, as thou hast begun, and make vs leaue to be wretched in our selues, that we may be happy in thee. For thou hast called vs, *to be poore in spirit; and meke, and mournefull; and hungry and thirsty after righteousnes; and compassionate, and peaceable, and cleane of hart.* Behold, I declare such things as I could, and which I also would call to mind; because first it was thy will, that I should confesse to thee, O my Lord and God, *because thou art gracious, and thy mercy doth endure for ever.*



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*He prayeth that he may be freed from sinne;  
and be brought to the understanding, and  
expounding of the holy Scriptures.*

## CHAP. II.

**B**UT when shall I be able, with this penne of my tongue, to declare all the exhortations, and comforts, & particuler providences, whereby thou hast drawne me, to this state of making me a preacher of thy word; and a dispenser of thy Sacrament to thy people. And although I should be able to expresse these things in order, yet the very moments, or drops of tyme, are precious with me; and it is long since I have byn euen fired with an ardent desire to meditate vpon thy law; and therein to confesse, both my knowledge, and myne ignorance; and the first beginnings of thy illuminating me, and the remainder or reliques of the darcknes wherein yet I am; till at last, my weaknes may be consumed, & swallowed vp by strength. Nor would I, that those houres which I find to be free from the necessity of restoring my body, and remitting my mind, and complying with that seruice which I owe to men, and which I pay sometymes, euen when I owe it not, should be mispent, vpon any other vse then this.

O Lord, harken to my prayer, and let thy mercy graunt my desire. Because it laboureth not to my vse alone, but it striueth to be also charitably beneficiall, to others; and thou seest written in my hart, that so it is; to the end, that I may offer to thee, the sacrifice, both of my thought, and tongue. Giue me therefore, somewhat that I may offer to thee; for I am poore and needy, & thou art rich, towards all such as call vpon thee; who being, thy selfe, secure, vouchsafest to take care of vs.

O do thou circuncize the lips both of my body, and mind, from all temerity and falsehood. Let thy Scriptures be my chaste delights. Let me neither be deceaued in them, nor deceaue others by them. O Lord harken to me, O Lord my God, haue mercy on me; thou who art the light of such as are blind; and the strength of such as are weake. And then instantly after, thou art the light of them that see, & the strength of them that are already strong. Attend vnto my soule, & harken to me, who am crying to thee, euen from the very bottome of my hart. For if thyne cares be not also with me, in that bottome; whither shal we go, or to whome shall we crye? Thyne is the day, and the night is thyne; and according to the least becke which thou giuest, the moments of my life flye away.

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Enlarge thou my hart, towards the meditating vpon the hidden thinges of thy law; and do not shut them vp from me, who am knocking that they may be opened. For it was not in vayne, that thou wouldst haue so many leaues to be filled, with such deep, and darke secrets. Nor were those groues, and woods of thy Scriptures, to continue without *Harts* or *Staggs*, who might retyre themselues thereinto; and might walke, and browze, and rest, and ruminare thereupon. O Lord do thou perfect me, and reueale them vnto me. Behold, thy voyce is my ioy; thy voyce exceedeth the abundance of all pleasure. Grant me that which I loue, for I loue it; & euen this loue, thou gauest me. Do not forsake thine own gifts; nor despise thou this withering grasse of thine, which thirsteth for the dew of thy grace. Let me confesse to thy glory, whatsoeuer I shall find in those bookes of thine; *and let me heare the voyce of prayse; and let me euen drinke thee; and let me consider the wondrous things of thy law;* from the very beginning, wherein thou didst create heauen & earth; euen till the establishment of the eternall kingdome of that holy Cittry of thine, with thy self.

O Lord haue mercy vpon mee, and harken to this desire of mine; which I hope aspireth

not to earthly things, nor to gold, and syluer; or precious stones, or gorgeous cloathes, or temporal honours and dominion, or the pleasure of flesh, & bloud; yea, or euen to the very thinges which yet are necessary for the body, & for the life of our Pilgrimage; *all which are already set before vs, who seeke thy Kingdome and Iustice.* Behold O my Lord, and God, the motiue of my desire. *The wicked men of the world, haue beene talking to me of zheir delights, but they are not like those, of thy law.* Behold I say, whence my desire proceeds. See O Father, behold, and consider, and approve; and let it be pleasing in the sight of thy mercy, that I may find fauour in thine eyes; and that the secrets of thy world, may be opened vnto me, who am stil knocking. I beseech thee, by our Lord Iesus Christ, *the man of thy righthand, the sonne of man*, whome thou hast established for a mediator betweene thee and vs; by whome thou didst seeke vs, when wee sought not thee; and thou soughtest vs, to the end that we might seeke thee, and thy word; *by which thou madest all thinges*, and amongst them me; thy poore creature. By which also thou didst cal the multitude of beleeuers to adoption, and me amongst them. By him I say, do I beg this grace, who sitteth at thy right hand; and intercedes

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with thee for vs; *in whom are hidden all the treasures of wisdom, and knowledge. Moses wrote of him; this sayth he, and this sayth the Truth.*

*He thirsteth after the understanding of holy Scripture.*

## CHAP. III.

**L**ET me heare, and vnderstand, how thou, *in the beginning, madest heauen and earth. Moses, wrote of this. He wrote, and went away; he went from hence to thee. I am sure he is not where I am; for if he were, I would hold him fast; and I would desire him; & I would beg of him; euen for thy sake, that he would discouer these things to me; & I would lay these ears of mine, to the sound that shold be breaking out of his mouth. Yet if he should doe it in Hebrew, he would doe it in vayne; nor could I vnderstand what he sayd; But if he spake Latin, I should know what he sayd.*

Yet how should I know whether he sayd true, or no? And yet if I knew this also; should I know it of him? For now within, (in that very house of my thought) it would be neither the *Hebrew*, nor the *Greeke*, nor *Latin*, nor any barbarous Language; but the *Truth* it selfe, which with out the instrumentes of mouth, or tongue, & with out

the noyse of any syllables, would affirme that he sayd true; and I, being assured thereof, should confidently auow to that man of thine, that he sayd true. But now, since I am able to aske him no questions; I beg of thee, O *Truth* (wherewith being fulfilled he spake true things) of thee, O my God I beg, that thou wilt forgive my sinnes: And since thou didst enable that servant of thine to deliuer these things, make me also able to vnderstand them.

*The Creatures proclayme God to be their  
Creatour.*

## CHAP. IV.

**B**EHOOLD, *heaven* and *earth* haue a being; and they crye out, that they were made. For they are changed and varied; whereas whatsoeuer is not made, and yet is; there is nothing in that, which was not before; and consequently there is no mutation or variation in it. They also cry out, that they did not make themselves; but they say, *Therefore wee are, because we are made: neither were we, before we were, that so, we might giue a being to our selues.* Now this voyce of theirs, is the euidence of the thing it self.

Thou therefore who art *beautifull*, didst make them *beautifull*, for they are *beautifull*, Thou who art *good*, didst made them *good*,



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for they are *good*. Yet neither are they *beautiful*, nor *good*, nor *are* they so, at all, as thou *art* all this; Thou, who art their Creatour; and in comparifon of whome, they are neither *beautiful* nor *good*, nor euen *are* they, at al. Thefe things we know, thanks be giuen to thee. But yet this *knowledge* of ours; being compared with thine, is but meere *ignorance*.

*How the world is made of nothing.*

## CHAP. V.

**G**OD in the beginning made *heauen* and *earth*. But how didst thou make this *heauen*, and *earth*? And what is this so huge fabrike of thy making? For thou art not like a man, who is an *artificer*, that makes one kind of *body* of another; being able at the discretion of his mind, to cast a forme vpon it, which he seeth in that mind, by an inward kind of eye. And how would he be able to doe this, if thou hadst not made it; for he doth but impose a forme, vpon a thing which allready had a *Being*, and *Existence*; as vpon *earth*, or *stone*, or *wood*, or *gould*, or the like.

And how should these things haue a *Being*, vnles thou hadst made them? It is thou that madest, and didst giue a *body* to the Artificer; Thou, a *mind*, which might

dominier ouer that *body* ; Thou, the *matter*, of which he might make any thing ? Thou, a *witt*, wherby he might comprehend his *art* ? and might designe, and see within, what he acts, and executes without ; Thou, the *sense* of his *body* ; by the interpretation whereof, he conuayes, and ferryes ouer, that which he makes, from his *mind* to the *matter* which he workes vpon, and which carryes backe word, to the *mind*, of what is done, that the same *mind*, may so consulte with *Truth*, which presideth there, whether it be well done, or no.

Let al these things prayse thee, who art the creatour of all things. But thou, how doest thou make them, how O God didst thou make *heauen* and *earth* ? Certaine it is, that neither in the *heauen*, nor in the *earth*, thou didst make *heauen* and *earth* ; nor in the *ayre*, nor in the *waters*, because these things are belonging to the *heauen*, and to the *earth*. Nor in the whole world togeather, didest thou make the whole world ; for there was then no such thing, wherein it might be made ; which yet must be, before the thing could so be made. Nor hadst thou any thing in thy hand, whereof thou mightest make *heauen*, and *earth* : for how shouldest thou come by any thing, which thou hadst not made ; of which yet thou wert to make

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any thing. For what, hath any *Being*, but only because thou *art*. Thou didest therefore speake, and so things were made; and, in thy word, thou didest make them.

*Of the manner of the Creation.*

CHAP. VI.

**B**V T how didst thou speake this world? Was it so, as when this voyce came out of a cloud, *This is my beloued Sonne*? For this voyce hand a *Being*, and a *passing*; a *beginning*, and an *ending*. The syllables did sound, and so went away; the second, after the first; and the third, after the second; and so in order, to the last; and silence after that. Wherby it is plaine, and cleer, that it was the *motion* of a creature, that expressed it; doing seruice therein to thy *eternall* will; it selfe, being but *temporall*. And these wordes of thine, being spoken in *tyme*, the outward eare, did deliuer ouer to a well iudging mind; whose internall eare, was listening to thy *eternall* word. But this last kind of eare, did compare, these temporally-sounding wordes, with that *eternall* word of thine, in silence. This is far, this is far another thing. These *temporal* words, be far inferiour to my selfe; nay they be not at all; for they passe and fly; but the word of God, is superiour to me, and remaines for euer.

If therefore, by sounding, and passing wordes, thou didst directe, that *Heaven* and *earth* should be made; and that so thou madeit them; it would follow, that there must haue bin already a *corporeall creature*, before *heaven*, & *earth*; through whose *temporall* motions, that *temporall* voyce, might haue his entyre course; but, before *heaven* and *earth*, there was no *corporeall creature*; or if there were, thou didst certainly make it, without any *transitory* voyce, whereof that *transitory* voyce might afterwards be made, & wherby thou mightest require, the making, of that *heaven* and *earth*. For, in fine, whatsoeuer that were, whereof such a voyce should be made, it would infallibly not be at all, if it were not made by thee. I demand therefore, by what kind of word it was sayd by thee, that, that *Body* was first to be made, of which these other words might be made afterwards.

*Of the Eternity and Immutability of  
the Word.*

#### CHAP. VII.

**T**HEREFORE doest thou call vs to the vnderstanding of God the *Word*, who is God with thee. Which *Word* is spoken from all *eternity*; & in that *word* all thinges

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are spoken, after that manner. Nor doth that grow to an end, which was sayd, or is another thing sayd, that so al may come to be sayd afterward, but all thinges are sayd together, and from all *Eternity*. For otherwise there would be *Tyme*, and consequently *Mutation*, and so, no true *Eternity*, nor true *Immortality*. This do I know O my God, & I thanke thee for it. I know it and I confesse it to thee O Lord; and, with me, he knoweth it, and blesseth thee for it, whosoever is not vngratfull to thy certaine *Truth*.

We know O Lord, we know, that in as much as, any thing is not that, which it was, or is that, which, it was not, so far forth it is borne, or dyes. Therefore nothing of thy *Word*, doth departe or succeed; because it is truly, *immortall*, and *eternall*. And therefore doest thou speake those thinges which thou speakest, by thy *Word*, which is *sempiternall*, *coeternall* with thy selfe; and any thing which thou wilt haue to be *made*, by thy speaking, is *made*. Nor *makest* thou any thing, otherwise then by speaking; neither yet are al those thinges *made* together, are they *sempiternall*, which, by speaking thou *makest*.

By Gods Word we are taught, in all thinges.

## CHAP. VIII.

WHY is it, I beseech thee, O Lord, that I see that, of which I am speaking, after a certaine manner; but how I should expresse this sight, I know not; vnlesse it be, because all that which *begins*, and *ends*, doth iust then *begin*, and *end*, when it is resolued in thy eternall counsayle, that it ought, either to *begin*, or *end*. That counsaile, wherein yet nothing at al, either doth *begin* or *end*. This is thy Word, which is also the beginning; and which also speaketh to vs. And so doth, it in the Ghospell speake, by the humanity of our Lord; and this did it sound forth into the eares of men, that it might be beleeued, and might be sought within; & might be found in that eternall Truth, where all the disciples, are taught by that good, and only Maister.

There, O Lord, do I heare thy voyce, saying somewhat to me. For he it is, that may be accounted to *speake* to vs, who teacheth vs. But he that doth not *teach* vs, although he *speake*, yet he doth not *speake* to vs. Now who moreouer, doth *teach* vs, but this sound and stable Truth. For when we are instructed, or admonished by any *changeable creature*, we are but directed, and



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lead to an *unchangeable truth*; where we truly learne, when we stand fast, and hearken to him. And we reioyce with ioy, through the hearing of the voyce of the Spouse; repatriating our selues thereby to the place; whereof indeed we are.

And therefore is he the *beginning*, because vnles (when we are wandring from him) he stood fast, there would be nothing for vs to returne vnto. Now when we returne from errour, we cannot do it without first knowing it; and to the end that we may know it, he teacheth vs. *For he is the beginning that speaketh to vs.*

*How the Word of God, speaketh to the hart.*

CHAP. IX.

**I**N this beginning, thou O God, didst make the *Heauen*, and the *Earth*: in thy *Word*, in thy *Sonne*, in thy *power*, in thy *Wisedome*, in thy *Truth*; speaking in a wonderfull manner; and working after a wonderfull manner. Who shall be able to comprehend it? Who shall be able to declare it? What is that, which so brightly shoots through vpon me, and strikes my hart without hurring it? And I tremble with horreur, and yet I burne with loue. I trēble, in as much as I am vnlike thee; and, in as much as I am like thee, I burne with loue.

Thy

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Thy *Wisedome* it selfe, it is which brightly strikes in vpon me; breaking through this my cloud, or mist. But yet that returnes againe, to couer me, who am fainting, by reason of the grosse darknes, and the huge weight of the punishment of my sinnes, that oppresse me. For so, in this great pouerty of myne, is my strength ouerwrought, as that I cannot endure so much, as myne own good. Till thou, O Lord, who art become mercifull to all my sinnes, shalt also cure, all these faint infirmities of mine. Because it is thou also, who shalt redeme my life from corruption, and shalt crowne me with pittie, and mercy; and shalt satisfy my desire, with good things; and my youth shall be renewed like to that of an Eagle; for by hope it is, that we shall be saued, and we expect thy promises with patience. Let him that can, heare thee discoursing to his soule within; I will, with a faythfull hart, crye out, in the wordes of thine owne Oracles: O Lord, how great, and wonderfull are thy workes. Thou hast made all thinges in *wisedome*; and this *wisedome*, is the beginning; and in this beginning, thou madeest Heauen and Earth.

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*Of a certayne idle, and busy Question,  
concerning God.*

## CHAP. X.

**B**EHOVD; are not they full of the old man, who say to vs, *What did God make, before he made heauen & earth.* For if he then abstayned from action, & did not worke till then; why did he not cease from worke, from that tyme forward, as he had done till that tyme.

For, if any new *motion* did exist in God, or any new *will* to make a new *creature* (which till then he had neuer made) how shall this be a true *Eternity*, where there growes to be a *will*, which once, was not. For the will of God is not a *creature*, but before *creatures*. For no *creature* would follow, by being made, if the *Will* of the *Creator* did not precede.

*The difference betweene Eternity and Tyme*

## CHAP. XI.

**T**HEREFORE doth the will of God, belong to his *substance*. And if any thing should, fall out to be in the *substance* of God, which was not there before, that *substance* could not be truly sayd, to be *Eternall*. But, if the will of God were *sempiternall*, towards the being, of a *creature*, why then should

not a *Creature* be *sempiternall*. They that talke in such a fashion as this, do not yet vnderstand thee, O thou *wisdom* of God, and the light of our minds; they do not yet vnderstand, how these things are made by thee, & in thy selfe. They are struiuing to haue some tast of *eternall* things; but as yet doth their hart (which is but an empty one) houer vp, and downe, in the *motions* of things which are either *past*, or to *come*.

Who shall be able to hold and fixe it; that it may catch a glymse of that splendour, of thy euer standing *Truth*? & compare it with these *Tymes* which neuer stand, that so he may see, that these things are not to be compared together? And that he may vnderstand, that a *long tyme*, is not made *long* but by many *transitory motions*, which cannot be extended all at once; whilest yet the while, there passeth nothing in *eternity*; where all is *present*, whereas no *tyme*, can be *present*, all at once. And that he may see that all *tyme* which is *past*, is driuen away by that *tyme* which is *future*; and that all *tyme* which is *future*, follows vpon that which is *past*; and that all which is both *past*, & *future*, is *created*, and doth flow out, from that, which is euer *present*. Who shall hold the hart of man, that it may stand, and see, how that *eternity* which stands still, doth

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dictate the *Tymes*, both which are *past*, &  
which are to be *future*, whilst it selfe is nei-  
ther *past* nor *future*? Is peradventure this  
hand of mine, able to reach so far? or is the  
hand of my tongue, able, by speech thereof,  
to negotiate a matter of so much impor-  
tance?

*Whether God made any thing, before the  
Creation of the World.*

### CHAP. XII.

**B**E HOLD, I will answer to him, that  
askes, *what God did make, before he made  
heaven and Earth*. I answer not that, which  
some are sayd to haue answered, eluding the  
difficulty of the question, after a iesting  
manner. For they say, *he was preparing hell,*  
*for such as would be so curious, as to aske so  
high questions*. It is one thing to iudge, &  
another thing to make sport. I make no such  
answere as this; For more willingly will I  
answere, That I know not that, which I  
doe not know; then this other, whereby he  
is derided who askes busy questions, and he  
is commended, who giues vntrue answeres  
But I say, that thou, O our God, the cre-  
ator of all *Creatures*, (if all *Creatures* be  
comprehended, vnder the names of *heaven,*  
and *earth*) I say, & that confidently, that  
before God made *heaven and earth*, he made

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not any thing; for if he had made any thing, what must that hauee beene, but a *creature*? And I would to God that I did so know any thinge, which for mine owne good I desire to know, as I know, that no *creature* was made, before there was made any *creature*.

*An obiection answered and seconded, with  
an excellent discourse of the  
Eternity of God.*

CHAP. XIII.

**B**Vt if the fluttering sense of any man, do wander through the *images* of *Tymes* past; and do wonder, that thou (who art God omnipotent, creating, and conteyning all things, & who art the *Architect* of *heauen* & *earth*) didst forbear the producing of so great a worke, through those innumerable *ages*, vnill thou didst create this *heauen* and *earth*; let him be well awake, & let him listen; for he wonders at false, & foolish things. For how could those innumerable *ages* of his passe on, which thou hadst not made, who art the author, and the Creatour, of all *ages*? Or what *tyms* could they be, which were not framed by thee? Or how could they passe on, if they neuer were? Since therefore thou art the famer of all *tyms*, if there were any *tyms*, before thou



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madeſt *heauen*, and *earth*, why is it ſayd, by them, that thou didſt forbear to worke? For thou didſt make that very *tyme*; nor could *tymes* paſſe, before they were made by thee. But if, on the other ſide, there was no *tyme*, before *heauen & Earth* were made; why is it demaunded what thou madeſt, *Then*? For there was no ſuch thing, as *Then*, before there was any *Tyme*. Neither doeſt thou precede *tyme*, in *tyme*; for ſo thou couldeſt not haue preceded all *Tymes*.

But thou doeſt precede all *tymes paſt*, by the ſublimity of thy euer preſent eternity: & thou ouerlookeſt al *future tymes*, becauſe they are both *future* now, and when they ſhall haue beene come, they will be *paſt*. But thou art ſtill the ſame, and thy years wit not faile. Thy years, do neither goe, nor come; but ours do both goe, and come; that ſo at length, they may all be come. Thy years ſtand all togeather, becauſe they ſtand; neither are they that paſſe, excluded by others that come, becauſe they do not paſſe; whereas theſe of ours, will all heer after be, when they all ſhall leaue to be. Thy years are one day; and thy Day it not euery Day; but this Day; becauſe thy preſent day, doth neither take the place of yeſterday, nor giue the place vnto, To morrow. Thy preſent Day is Eternity; and therefore didſt thou beget him

*coeternall to thy selfe, to whome thou saydst, This day, haue I begotten thee. Thou didst make all Tymes ; and before al Tymes thou art ; neither at any tyme was there no tyme.*

*He entreteth into a discourse concerning the Nature of Tyme.*

## CHAP. XIII.

**T**H E R was therfore no tyme, wherein thou madest not somewhat, because thou madest tyme it selfe ; and no tymes are coeternall with thee ; because thou art permanent ; and if they were also permanent, they should not be tymes. For what is tyme ? Who is able, to explicate this with perspicuity, and breuity ? Who is he, that euen with his thought, is able to comprehend, how it is to be expressed ? And yet, of what do we more familiarly, and more knowingly seeme to speake, then of tyme ? And we vnderstand what we say, when we speake of it, and so we do, when we hear others do the like.

What then is tyme ? If no man aske me the question, I know ; but if I pretend to explicate it to any body, I know it not. Yet this I confidently say, I know that if nothing should passe, there would be no Tyme past ; and if nothing should come, there would be no Tyme to come ; and if nothing were now,

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there would be no *present Tyme*. Therefore those two *Tymes*, the *Tyme* that is *past*, and the *Tyme* that is *future*, how are they? since the *Tyme past* is now no more; and the *Tyme future*, is not yet come. And as for the *present*, if it could be euer *present*, nor should passe on to become *Tyme past*, it should not be *Tyme*, but *Eternity*. If then, the *present tyme*, grow therfore to be *tyme*, because it goeth on, to be *tyme past*; how can we say, that the very not being of a *thing*, should be the cause, why it should be? Namely, that we cannot affirme it to be *Tyme*, but only because it tendeth, to a not being.

*He proues that no tyme is long.*

## CHAP. XV.

**A**Nd yet we name a *long tyme* and a *short*; and yet we cannot do euen this, but by naming it, cyther as *past*, or *future*. As for example; we call a *long tyme past* a *hundred yeares agoe*; and a *long tyme future*, a *hundred yeares hence*. A *short tyme past*, we say is, *ten years since*; and a *short tyme to come* we say, will be, *within ten yeares*. But how can that be cyther *long*, or *short*, which hath no *Being*; for the *tyme past*, is now, no more; and we are not yet come, to the *future*. Let vs not therfore say it is *long*; but of that which is *past*, let vs say it was *long*;

and of that which *is future*, let vs say, *it will be long*. O Lord, my God O my light, will not heer thy *Truth* make a iest of man? For that *Tyme*, which was *long*, was it *long* when it was already *past*, or when it was yet *present*? for then it might be *long*, when it had a *being*, according to which, it might so, be *long*. But that which was *past*, was then no more; and therefore it could not be *long*, since *it was not at all*. Let vs not therefore say, *The tyme past was longe*, for we cannot find, that it was *long*; since, as soone as it was *Tyme past*, it was no more. But let vs say, *That present Tyme, was longe*; because when it was *present*, it was *long*. For then it was not yet *past*, that so it must cease to be; and therefore it had still a *being*, that so it might be *long*. But as soone as it was *past*, it did then leaue to haue a *long being*, when it came to haue *no being at all*.

Let vs therefore see, O thou soule of man, whether yet the *present Tyme* may be *long*. For to thee this is given, that thou canst find, and measure the spaces, and interteynments of *Tyme*; what answere wilt thou make me? Are a *hundred years present*, a *long tyme*? First see, whether a *hundred years*, can be *present*, or no? For if the *first* of those yeares be in spending, that indeed is *Present*; but *ninety nine*, are *Future*, and therefore,

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they are not yet; but if the *second yeare*, be in *motion*, then is one of them *past*, another is *present*; and the rest are *future*. And in the same manner, if, about the middle of that number, of a *hundred*, we shall designe any *one yeare present*; they which were *precedent* to that, are *past*; they that are to be *subsequent*, are *future*. A hundred yeare therefore cannot be *present*.

See now, at least, whether euen any one of the *hundred years*, be *present*. For euen, of that one, if the *first moneth* be in *motion*, all the rest are *future*. If the *second*, then the *first*, is already *past*, and the rest are *not yet come*; and so, not so much, as any one of the years, is all *present*; and if it be not all *present*, it is not the *yeare*, which is *present*. For the year, consists of *twelue moneths*; whereof that *moneth* which then, is spending, is *present*; and the rest, are either *past*, or *future*. Though yet indeed, neither is that which *moneth*, all *present*, but *one only day* thereof; and if that *day* be the *first*, the rest are *future*; if it be the *last*, the rest are *past*; if it be any of the *intermediall dayes*, then it is, betweene the *past*, and the *future*.

Behold how the *present tyme*; which we haue found to be only called *long*, is already contracted to the space of a *day*. Let vs now discusse euen this *day*; for euen not so much

as this day, is al present. For it is composed, of foure and twenty nocturnall and diurnall houres; wherof the first respecteth the rest, as future; the last as past; any other houre interposed, seeth, that the other houres past, haue been before it; and that the future, will be after it. Yea euen one houre, is tossed vp and downe, amongst certaine flying partieles of tyme. Whatsoeuer of it fled away, is past; whatsoeuer remaines to flye, is future.

If any tyme therfore, be vnderstood, which now may be diuided cyther into none, or, at the most, into very smal parts of moments, that only is the thing which may be called present. Which yet flies, at so full speed, from being future, into a being past, as that, it is not entertayned, and extended, by the least stay. For if once it be extended, it is diuided, into a tyme past, and a tyme future, for the present hath no space. Where therefore now, is the tyme, that we called long? Is it the future? No: for we cannot say, that to be long, which hath no being, whereby it might be long; but we say, *It will be long.* But yet, *when will it be long?* for if it be but then, when it is yet to be future, it will not be long; for that which should be long, is not yet at all. But if then, it will be long, when, instead of future, (which is not yet)



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it shall now haue begun to *be*, and so be made *present* ( that it may be *somewhat*, and so be *long* ) the *present tyme* hath already cryed out, & sayd, that it selfe cannot be long.

*Of measuring Tyme.*

## CHAP. XVI.

**A**Nd yet, O Lord, we find the *vacancies*, and *spaces* of *tyme*; & we compare them together, and we say, That some are *longer*, & some are *shorter*; for we measure, how much this, or that *tyme* is *longer*, & *shorter* then that other; & we say, that *This is thrice as long, or twice as long; and that, but once as longe; or this, as long as that.* But we measure *tyms* as they are *passing*; when by observing them in our mind, we measure them. But who can measure *tyms* *past*, which are *not now*; or *future* *tyms*, which are *not yet*. Vnles some body will haue so little wit, as to say, That he can measure that, which is *not*. Whilest therefore *tyme* is *passing*, it may be felt and measured; but when it is already *past*, that cannot be, because then it is *not in being*,

*He beginneth to consider how future things  
are foreseene.*

## CHAP. XVII.

**I** Aske, O Father, I affirme nothing. O my God, preside thou ouer me, & gouerne me. Who is he that will tel me, that there are not *theretymes*, as we learnt when we were boyes; and as afterward we taught other boyes; The *past*, the *present*, & the *future*; but that only there is a *present tyme*, because the other two are not at all. Or haue not they also perhaps a *being*; but it comes, as out of the darke, when the *present* is made out of the *future*; and it falls as into the darke, when the *tyme past*, is made, out of the *present*. For where did they see, who foretold *future things*, if yet they be not? since that which is *not*, cannot be *seene*. And so they, who should relate *things past*, should not also relate true things, if with their mind, they did not see them. For if there were no such things, they could not be *seene*. It should therefore seeme, that both things *past*, and *future*, haue a *being*.

*He prosecuteth the same discourse.*

## CHAP. XVIII.

**Y**ET giue me leaue O Lord, to looke further. O thou my hope, let not the

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powers of my mind be disturbed. For if *tymes past*, & *future* haue a *being*, I would know where they be. But if I cannot reach so far; yet this I know, that whersoever they be, there are they not *tymes*, either *past* or *future*, but only the *present tyme* is there. For if there, they be *future*, they are not yet there. Whersoever therefore they are, whatsoever they be, they are nothing but *present tymes*. Though things that are *past* (when such things are truly related) are brought out of the memory; yet are they not the things themselues that passed, but they are words, conceaued by the *images* of them; which (as so many footsteps) they fixed vpon our minds by meanes of our senses as they passed by. As for example, my childhood which is now no more, is in the *tyme past*, which now is not; but when I remeber & recount it, I behold the *Images* thereof, in the *present tyme*; because that, still remayneth in my memory.

Whether or no there be a like cause of fortelling *future thinges*, that the *images* now existing, of things which are not yet in *being*, should be represented, I confesse to thee, O God, that I do not know. This indeed I know, that we doe often *premeditate* our *future actions*; and that the *premeditation* is *present*, but that the *action* *preme-*

*ditated* is not so, because it is *future*; which, as-soone as we shall haue set vpon, and shall begin to *act*, that which we had fore *thought*, then the *action* shall be; because then it will not be *future*, but *present*. How-soeuer then, the *hidden presence*, of *future things* be had, yet that which is not, cannot be seen. But now, that which *is*, cannot be *future*, but it is *present*. When therefore *future things*; are sayd to be seen; they are not the thinges themselues; that is, *future things*, but the causes, or *signes*, which are *present*, be they perhaps, that are seen. These *signes* therfore are not *future*, but *present* to such as see them now; whereby things *future*, being conceiued in the mind, are fore-tould; & those conceptions, I say againe, are beheld, as *present*, to such as *fortell* them.

Let the multitude of those thinges which we see, put some instance into my hands. I see the *morning*; and I *fortell*, that the *Sunne* will shortly rise. That which I *see*, is *present*; that which I *forsee*, is *to come*; that is, *not a future Sunne*; for the *Sunne*, is already in *being*; but the *rising* thereof, which is not yet. And yet, if I did not figure the *rising* of it in my *mind* (as now when I speake thereof) I could not *fortell* it. But neither is that *morning* which I see in heaven, the *rising* of the *Sunne*, though it preceede the same;

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not is it, the imagination of my mind; both which, are seene to be present, that so the future Sunne, may be fortold. So as future things, are not yet; and if they be not yet, they be not; and if they be not, they cannot possibly be seene; but yet they may be fortold, by meanes of some present things, which both are, and are seene.

*He still continueth the same discourse.*

CHAP. XIX.

**B**UT tell me; O thou reigner over thy Creatures, what is the way whereby thou teachest soules, future things? For thou taughtest thy Prophets. What is the way, whereby thou teachest future things, thou, to whome nothings is future. Or rather thou teachest certaine present things, by meanes of future things; for that which is not, cannot be taught. Too far of is this way, from being discovered by the point of my sight. It hath beene too deep for me, and I cannot reach it; yet shall I be able to do it, by thy mercy, when thou shalt haue shyned, with that sweet deere light of thine, upon the inward eyes of my soule.

*How there may be sayd to be three Tymes  
improperly.*

## CHAP. XX.

**B**UT that which is now cleere, and plaine, is, that neither *tymes past*, nor *tymes future*, haue any being. Nor is it properly sayd, that there are, three Tymes. But thus peradventure, it might properly be sayd, that there are three Tymes; The *present*, concerning things past; the *present*, concerning things present; and the *present*, concerning things future. For there are three such kinds of thinges, as these, in the mind; but I see the not any where els. The *Present* of thinges *Past*, by *Memory*; the *Present* of things *Present*, by *Inspection*; the *Present* of things *Future*, by *Expectation*.

If thus we be permitted to speake: I see three *times*; I confesse it; and there are *Three*. Or else let it be sayd, that there are three Tymes, the *Past*, the *Present*, and the *Future*, according to the abusive custome of speech. I am not troubled at this; nor do I resist, or reprehend it; so that yet withall, it may be vnderstood, when it is affirmed, that neither that which is *past*, nor yet that which is *future*, hath any *Present being*. Indeed they are few things, that we speake of properly; and more, of which we speake



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improperly ; but yet our meaning thereby is knowne.

*He resumeth the difficulty of measuring Tyme.*

CHAP. XXI.

**B**UT I was saying euen now ; wee measure the *tymes* passing by, so, as to say, *This is twice as long as that other ; or, this is once againe as long, or, this is as long as that ;* or any such thing as this, concerning the parts of *tyme*, which we may discover by way of measuring. We do therefore as, I sayd, measure *Tymes*, as they are passing by ; & if any man aske me how I know it, I answer, that I know it, because we measure them ; nor can we measure those things, that are not ; & *Tymes* past, & *Tymes* future, are not. But how can we measure the present *Tyme*, since that hath no space. We measure it therefore, whilst it passeth ; but when it is passed, we cannot measure it, for there will be nothing to be measured.

But from whence, and by which way, and whither, was it passing, when it was measured ? Whence, but from the Future ? Which way, but by the Present ? & whither, but to the *Tyme* past ? From that it did therefore passe, which is not yet ; by that which is voyd of any space, into that which is now

no more. Yet what doe we *measure*, but *Tyme*, in some *space*? For we say not *single*, and *double*, & *treble*, and *equall*, and what-soeuer els we say of *Tyme*, but with references to the *spaces* of *Tyme*. In what *space* do we therefore *measure* the *Tyme* which passeth; whether in the *future*, from whence it *passeth*; but that which is not yet, we cannot *measure*; Or yet in the *present*, by which it *passeth*; but we cannot *measure*, where there is no *space*; Or else, in the *tyme past*, towards which it *passeth*; but neither can we *measure* that, which now, is growne *not to be*.

*He begges at the hands of God, the solution of a hard Question.*

## CHAP. XXII.

**M**Y mind hath byn enflamed, to vnderstand this most hidden secret. Do not O my God, my good Father, do not (I beseech thee, in the name of Christ) shut vp those things from me, which are both so obuious in some respects, and yet so hidden in others. But let me penetrate them, and let them shyne vpon me, O Lord, through the brightnes of thy mercy. How shal I enquire after these things; & to whom more profitably shall I confesse my ignorance, then to thee; to whom my desires, (which

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doe so vehemently burne towards the vnderstanding of thy Scriptures) are not offensive. Graunt me this which I loue, for I loue it; and euen this loue, thou hast giuen me. Giue it me O Father, thou who truly knowest, how to bestow good giifts vpon thy Children. Giue it me, because I haue made it my busines, to know thee, and my labour is apparent to thee; til such tyme as thou shalt be pleased to open it. For Christs sake I beseech thee (in the name of that Holy, of Helies) let no man disturbe me. *For I haue beleueed, and therefore it is that I speake.* This is my hope, and to this I doe aspire, *that I may contemplate the delights of my Lord.* Behold my life is growne old; & it passeth, & I know not how. And we say *Tyme, & Tyme, Tymes, and Tymes* How long, was he saying of this; How long, was he doing of that. *And how long is it since I saw such a thing; and this double syllable taketh vp twice as much tyme, as that other single.* These things we say, and these things we heare; and we are vnderstood, and we vnderstand. These things are most euident, and most vsuall, & yet the same very things, are tooto obscure; and the finding of them out, would be new inough.

*He groweth towards the setting of the Truth,  
by confuting some errors, concern-  
ing the Nature of Tyme.*

## CHAP. XXIII.

**I**ONCE heard it sayd, by a certain kind  
of learned man; that not the *yeares*, but  
the *motions* of the *Sunne*, and *Moone*, and  
other *Planets*, were the very *Tymes*. But why  
should not rather, the *Motion* of all *Bodies*  
in generall, be *Tymes*. For supposing that  
those celestial lamps should stand still, and  
yet that the wheele of some Potter should  
mooue; would there be no *Tyme*, whereby  
we might *measure* those turnings round? And  
should we not be able to say that they were  
driven about in certaine pauses, that were  
equal? Or, if some were quicker, and some  
flower, that some did take vp *longer tyme*;  
and some *shorter*? Or if then, we would  
speake thus, should we not speake it in *tyme*?  
Or could there be in our wordes, some *long*  
*syllables*, and some *short*, but only because  
some of them, had taken vp a longer *Tyme*,  
to sound in, and some others a *shorter*?  
Graunt to vs, O God, that we may discern  
by these little things, the notices of *Truth*,  
which are comen, to things, both great and  
little.

There are also *stars*, and *lights* in *signes*

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and seasons, and in years, & in *dayes*. There are so. But neyther wuld I say, that the circuit of that fiery Wheel, were the *day*; neither yet wuld he be able to say, that it were not *Tyme*. My desire is to vnderstand the force, and nature of *Tyme*, whereby we measure the motion of *Bodies*. And we say, for example, that such a *motion*, is twice as long, as such an other. For since the *day*, is called, not only the *Tyme* of the *Sunnes* stay, aboue the earth, ( according to which account, the *night* is one thing, and the *day* another ) but the whole circuit that it walks from East, to East, according to which, we say, so many *dayes* are past ) for with their *dayes*, the *nights* are also counted ) nor are the spaces of the *nights* cast vp a part ) since therfore, the *day* is perfected by the circular motion of the *sunne*, from East to East, I say, I aske: whether the *motion* it self, be the *day*; or the very space of *tyme*, wherin it is dispatched; or both together. For if the former, be the *day*; then it wuld also be a *day*, if the *Sun* should performe that course, in the space of an *hower*. If the second; then it wuld not be a *day*, if between that *sun-rising*, & the next *sun-rising* there were so short a space, as of an *hower*; but the *sun* must be faine to walke foure and twenty tymes round about, that it might perfect on

*day*. If both together, the neither that should be called a *day*, if the *sun* should make his whole course, in the space of an *hower*; nor that other, if the *Sunne* standing still so long a *Tyme*; should passe, as wherein the *Sunne*, from one morning to another, was wont to walke his whole circuite.

Now therefore, I will not aske, what is that, which is called a *Day*; but what *Tyme* is; whereby, *measuring* the circuite of the *Sunn*, we should say, that he had done his businesse, in halfe the *tyme*, that he was wont to spend, if it were dispatched, in such a space of *Tyme*, as *twelue howres*, do take vp. And comparing both the *Tymes* together, we should say, *That was single*, and *This double*, howsoeuer the *Sunn* should once run about, from *East* to *East*, in the double *tyme*, and afterward, in the single. Let no man therefore tell me, that the *motion* of *celestiall bodyes* are *Tymes*. For vpon the prayer of a certain person, that he might fight a glorious battaile, the *Sunne* stood still, but *tyme* went on. For in that space of *tyme*, which was sufficient, that battaile was fought, and finished. I perceauc, that *tyme*, is a kind of extension. But do I indeed perceauc it, or do I but think so? Thou, O *light*, thou O *truth*, shalt declare it cleerely to me,



## 478 S. AVG. CONFESSIONS.

*Another error concerning the Nature of  
Tyme, refuted.*

## CHAP. XXIII.

**D**O as t thou bid me approue the opinion of him who saith, that *tyme* is the *motion of a body*? Thou dost not bid me. For I vnderstand, that no *body*, is moued but in *tyme*; and thou sayst it; but that *tyme* should be the very *motion of a body*, this do I not heere, nor thou dost not say it. For when a *body* is moued I measure by *tyme*, how long it moued, from the *beginning*, to the *ending*. And if I did not see, both when it began, and how it continues to *mooue*, and if I may not see when it endeth, I cannot measure it; but only betweene the *tyme*, that I began, & ceased to see it. If I see it during any *long space*, I can only say, that the *tyme* is *long*; but I cannot say that it is, *so long*. For when we say *so long*, we say it, by way of comparison. As for example, *This is as long as that*, or, *twices as long as that*; or, *more or lesse*, and the like. But if we able to note the *spaces* of those *places*, both from whence, and whither the whole *body*, that is so moued, doth go; or the parts thereof, if it moue in a circle we may tell how much *tyme* is runne; since, from that *place*, to that other *place*, the *motion of that body*, or any part thereof,

was

was performed. Since therefore the *motion* of a *body* is one thing; and the *measuring* how long that *motion* was, is an other, who seeth not, which of these two, is rather to be called *tyme*. For if a *body*, do sometymes moue, & sometymes stand still, not only do we *measure* the *motion* thereof by *tyme*, but the *station* also; and we say, *It stayd as long, as it moued*; or, *twice, or thrice as long*, or more, or lesse, as by the measure that we haue taken, we comprehend or iudge. So that *tyme*, is not the *motion* of a *body*;

*He prayeth againe.*

# CHAP. XXV.

**A**N D I confesse vnto thee, O Lord, that I know not yet what *tyme* is. And again I confesse vnto thee, O Lord, that euen I say these thinges, in *tyme*, and that I haue byn long speaking of *tyme*; & that this very thing, which we cal *long*, is nothing but an entertainment of *tyme*. How therefore do I know this, since yet I do not know what *tyme* is? Or do I not know perhaps, how to expresse that which I know? Woe be to me, who do not so much as know, what it is, that I do not know. Behold, O my God, I protest before thee, that I lye not; but my hart feels that, which my tongue expresseth.

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*Thou shalt lighten my lampe, O my Lord, my God; illuminate thou my darknes.*

*Concerning the difficulty of measuring Tyme.*

CHAP. XXVI.

**D**O TH not my soule, with a true confession, confesse to thee, that I measure tymes? Do I measure them, O God, and yet not know, what I measure? Do I measure the motion of a body in tyme, but do I not measure the very tymes? Or rather, could I measure the motion of a body, how long that is, and, in what space, this may come hither from thence, vnles I could measure the tyme, wherein it moued? How is it then, that I measure tyme? Do we mesure, a longer tyme by a shorter; as by the space of a cubit, the space of a long beame; for so we seeme to measure the space, of a long syllable, by the space, of a short; and then to say, That is double. So do we measure, the spaces of Poems, by the spaces of verses; & the spaces of verses, by the spaces of feet; and the spaces of feet, by the spaces of syllables; and the spaces of long syllables, by the spaces of shorter. We measure them not by pages; for so we should not measure tymes, but places. But when wordes do passe by Pronunciation, we say, it is a long Poeme, for it consisteth of so many feet. The feet are long, for they are stretched out,

by so many syllables. The syllable is long, for it is double, to a short one.

But yet neither so, is the measure of Tyme comprehended; because it may so happen, that a short verse, may take vp a longer space of tyme, if it be more leasurely, then a longer, if more speedily pronounced. And so may a Poeme, a foot, or a syllable. Whereupon, it seemed to me, that tyme was nothing but a distension; but of what, I know not. And what if it be of the very mind? But yet what do I measure, I beseech thee, O my God. I can say either indefinitely, *This tyme is longer then that*; or yet definitely, *This is twice as long, as that*. I know well that I measure tyme; but I measure not the future, yet, because it is not yet. I measure not the present, because it is not deliuered in any space. I measure not the Tyme past, because now it is no more. What therefore do I measure? is it the Tymes that are passing and not already past? For so I was saying.

He maketh an end of disputing the difficulty,  
and entreth into the solution.

## CHAP. XXVII.

**V**RGE ON, O thou Mind of mine, and attend stiffly. God who is our helper, he made us, and not we our selues. Behold, where Truth begins to cleere vpon our coast. Be-

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hold, let vs put a case. The *voyce* of a *body* beginsnes to *sound*; and yet it *sounds*; and stil it *sounds*; and behold, it leaues to *sound*; and now is *silence*, and that *voyce* is *past*, and it is no more. Before the *voyce* sounded, it was *future*; and it could not then be *measured*, because it was not yet; and now it cannot, because now, it is no more. It might therefore haue then been *measured*, when it was *sounding*; because then it was in *being*, & so it might be *measured*; yet euen then, it stayd not, but went on, & passed. But might it be *measured* the more, for that? Passing therefore by, it must be stretched out, into some other *space* of *tyme*, that so it might be *measured*, because the *Present* hath no *space*. If therefore it might, then let another begin to *sound*; and *sound* on, continuedly, without any variation, & let vs *measure* it, as it *sounds*. For when it shall haue ceased to *sound*, it will then be *passed*, and not be, and so, not be capable of *being measured*.

Let vs indeed seeke to *measure* it, & say, how much it is. But as yet it *sounds*, nor can we *measure* it, from the *tyme* when it began to *sound*, till the end, when it giues ouer. For the very *space* betweene the *beginning*, & the *ending* is that which we are to *measure*; so that the *voyce* which is not ended yet, cannot be *measured*, that so it might be

sayd, how *long*, or *short* it is; nor can it be sayd, that it is *equall* to any other; or as *much*, or, *twice as much*, or the like. Now when it shall be ended, then it is no more. How therfore can it be *measured*? And yet still we *measure tymes*; Neither those which are not yet; nor those, which now are no more; nor those which are not *extended* by any *pause*; nor those which are not *bounded* by any *termes*. That is; we neither *measure future Tymes*, nor *Tyme past*, nor *present Tyme*, nor *passing Tymes*, and yet still we *measure Tymes*.

O God, thou Creatour of all things, this verse of *eight syllables*, is varied by *syllables long, and short*. *Fower* therfore are *short*, the *first*, the *third*, the *fift*, the *seauenth*; and they are *single*, in respect of the *fower long*; which are, the *second*, the *fourth*, the *sixt*, and the *eight*. Euery one of these, to euery one of those, haue *twice as much tyme*. I pronounce them, and I auow it to be so, as we find by sensible experience. In as much as sense can manifest it; I find, that I *measure a long syllable*, by a *short one*; and I find, that it hath, the *double*, of this. But when one *sounderh* after another, if the *former* be *short*, and the *later longe*; how shall I hold fast the *short one*; & how shall I be able to apply it to that *long one*, when I



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measure it, that I may find it to haue *twice* as much? For the *long*, beginnes not to *sound*, til the *short* one, haue done. The *long* one allso, I cannot *measure* being *present*, when I measure it not, till it be ended; for the passing of it, is the ending.

What is therefore that which I measure? Where is the *short* one that I *measure*? Where is the *long* one, that I *measure*? They both haue *sounded*, & haue passed, and are fled away, and they are now no more, & yet still I *measure*. And I answered with confidence (for as much as is deliuered to me, by the experience of sense) that the one is *single*, & the other *double*, namely in the *space* of *Tyme*. Neither could I doe this, if they were not past, and gone.

I do not therefore *measure* them, which are now no more; but I *measure* somewhat which remaineth, fixed in my *memory*. In thee, O my *Mind*, doe I *measure tyme*. Do not pester me, that is, do not pester thy selfe, by the troopes of thy imaginations. In thee I say, doe I *measure Tymes*. The impression which thinges doe make in thee (as things *past* by), doth still remaine, euen when the things are *past*. This impression which is present, do I *measure*; & not those things which are past, whereby this was made. I *measure* that, when I *measure tymes*.

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That, is therefore *Tymes*, or else they are not *Tymes* that I measure.

How is it, when we measure silence? and we say, *That such a silence tooke vp so much tyme, as such a Voyce tooke vp.* Do we not stretch our thought, to the Measure of the *Voyce*, as if still it sounded; that so, we may be able to giue some account, of the *spaces* of *Tyme*, that were taken vp by silence. For whilst our *voyce*, and tongue is silent, we doe, by thinking, go through *Poems*, and *Verses*, and any *discourse*, or any other *divensions* of motions; and we pronounce concerning the *spaces* of *Tyme*, what relation one had to the other, no lesse, then if indeed they were expressed by sound. If any one should vter a *voyce* which were somewhat long; and should, by way of premeditation, designe the *length* thereof; the same man hath spent the same space of *Tyme*, in silence; (recommending it ouer, to his *memory*) he begins to vter that *voyce*, which sounds, till it be brought to the appoynted end. Nay, it did sound, & it will sound. For that part of it, which is spent, did sound; and that which remaines, will sound. And passe it all away, whilst the present intencion, conuayes ouer the *Future*, into the *Past*, the *Future* lessening, and the *Past* increasing; till at length it grow all to be *past*, by wholly ending of the future.

*He proceedeth in the solution.*

CHAP. XXXVIII.

**B**UT how is the *future*, (which is not yet in *being*) either diminished, or consumed? Or how can that which is *Past*, increase, which hath yet no *being*; saving only, that in the *mind*, which acteth thus, three things are done. For it *expects*, it *attends*, and it *remembers*; that so the thing which it *expects*, by that, to which it *attends*, may passe into that, which it *remembers*. Who therefore will deny, but that *future things* haue no *being*? and yet, in the *mind* there is an *expectation of future things*. And who will deny, but that *things past*, are now no more; and yet, in the *Mind* there is layed vp, a *memory of things past*; and who wil deny, but that the *present tyme* wanteth *space*, because it passeth in a *Poynt*? and yet the *attention* doth continue, wherby that which is *future*, may be turned ouer into the *Tyme past*. That therefore, is not a *long Future Tyme*, which is not; but a *long Future*, is a *long expectation of the Future*; nor is that a *long tyme past* which is not; but a *long tyme past*, is a *long remembrance, of that which is past*.

I am about to *sing a song*, which I haue by hart. Before I beginne, my *expectation* is

carried towards it all ; But when I haue begunne ; as much as I haue taken of, into the *Tyme past*, so much is cast into my *memory*. And the life of this *action* of mine, is as it were by a kind of racke extended into the *memory* ; in respect of *what I haue sayd* ; and into an *expectation*, in regard of *what I am about to say* ; yet my *attention* is also present there ; wherby that which was *Future* is conuayed ouer, that it may be *past*. Which as much as it is more, and yet more done ; so much is the *expectation* abbrevuiated, and the *memory* prolonged ; till the whole *expectation* shall be consumed ; when that *whole action* being ended, shall absolutely haue passed ouer, into the *memory*.

And that which is done in this whole *songe*, doth also hold in euery *particel* ; and so, in euery *syllable* thereof. It holdes in any *longer action*, whereof perhaps, that *whole songe*, was but a *part*. It holds, in the life of man, the parts whereof, are all the actions of that man. It holdes in the whole age of all the sonnes of men, the parts whereof, are all the liues of all men,

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*The extension and the intention also of  
the Minde.*

## CHAP. XXIX.

**B**UT, because thy Mercy is better, then all the liues that we can lead, behold my life, is but a kind of racke; and thy right hand hath taken me up, in my Lord, & Mediatour, the sonne of man; who is between thee being one, & vs who are many, in many occasions; and by many meanes. That by him, I may apprehend, in whome I am also apprehended: and that I may be gathered vp from my old scattered courses; following thee alone, and forgetting all that is past. Gathered vp, I say, not towards those thinges which are future and transitory, but towards them that are permanent; and this, not by a diuision or dissipation of my mind, but by the vnited actuation of it. For I follow thee not, according to an extension of my selfe, but with attention, or intention, towards the crowne of thy supernall vocation. That I may heare the voyce of thy praise, and be in contemplation of thy delights, nither coming, nor passing by. Yee now my yeares are spent in sighes, and thou art my comfort O my Lord, and my eternall Father. But I haue been starting out, vpon the consideration of Tymes; of the order whereof, I am igno-

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rant. And my thoughts ( which be the very inward bowells of my soule ) are torne with tumultuous varieties , till such tyme , as I may runne melting into thee ; when first I shall be purged , & dissolued , by the fire , of thy loue.

*He prosecutes the same matter.*

CHAP. XXX.

**A**N D I will stand , and be strengthened in thee , in my *forme* , which is thy *truth* ; nor will I endure the questions of men , who , in punishment of their sinnes , are sicke of the disease , of thirsting for more , then they can drinke. And they say , *what did God make , before he made heauen and earth ? Or what moued him then to make any thinge , whereas he had neuer made any thing before.*

O Lord , giue them wit , to thinke well what they say ; and to finde , that they cannot say *Neuer* , where there was no *Tyme*. He therefore , that is sayd , *neuer to haue made any thing* , what is it else , *but that he made nothing at any Tyme*. Let them therefore know , that there can be no *tyme* , where there is no *creature* of thine ; and let them giue ouer to talke thus idly. Let their mind also be extended , to those thinges that are *before* ; and let them vnderstand that thou



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art the *eternal Creatour* of all *tyme*, before all *tyme*; and that no *Tyme* is coeternall to thee, no nor any *creature*; though yet there was some *creature* before there was any *Tyme*.

*How God, and the creatures haue a differens manner of knowledge, from one another.*

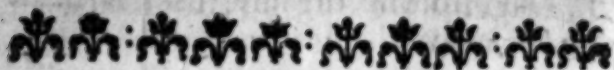
CHAP. XXXI.

O Lord, my God, what kind of bosome is that of thy deep secrets; & how far off, haue the effects, and fruits of my sinnes cast me from thee. O cure myne eyes, that I may take pleasure in thy light. Certainly if there be any mind, excellling with so great knowledge, and foreknowledge, as that all things that are *past*, and *future*, be so knowne to it, as some triuiall song is knowne to me; without doubt, that *mind*, is an admirable kind of thing. For it is able to amaze vs, euen with horreur, that nothing should lye hidden, which hath been don, or which shall be done heereafter, no more the such a song is to me whilest I sing it, either in respect of that which passed from the Beginning thereof, or which is to *pass*e, till it come to an end.

But yet far be it from me to thinke that thou (who art the *Creatour* of all things the *Creatour* both of *soules* & *bodies*) far be

it, I say, from me to think, that thou doest, but so, know things *future*, and things *past*. Thou knowest them, far more admirably, and far more internally. Nor, as by the *note* of him that *singes*, or the *song* that is known by him that heares, his affection is varied, and his sense applyed; and diuided, between the *expectation* of *future sounds*, and the *remembrance* of them that are *past*; so in like manner, is it to be thought, that any such thing should happen to thee, who art vnchangeably *eternall*; that is to say, the *truely eternall creatour of minds*. As therefore, in the *beginning*, thou didst know *heauen*, and *earth*, without any *variety* of thy knowledge; so didst thou, in the *beginning*, create *heauen*, and *earth*, without any distinction of thy action.

Let him that vnderstandeth this, confesse to thee, and let him also that vnderstandeth it not, cōfesse to thee. O how admirably high art thou; and yet they, who are hūble in hart, are the house wherein thou choosest to dwell. For thou raisest them that are abased; & they can neuer fall, whose strength thou art.



THE  
TWELVTH  
BOOKE.

*Of the difficulty of Holy Scripture.*

**M**Y Hart, which the wordes of holy Scripture do beare vpon, is busily inquiring after many thinges, in this poore mortall life of mine. For the most part therefore, our discourse serues but more abundantly, to set forth the pouerty of mans capacity. For our *Inquiry*, speakes of more, then our *finding out*; & our *Petitions*, extend further, then our *obtainings*; & our *hand that knockes*, hath more worke to do, then our *hand that takes*. Yet a promise we haue, and by whom can that be eluded? If God be with vs, who can be against vs? Aske, and you shall receaue; seeke, and you shall find; knock, and it shall be opened to you. For euery one that asketh, receaueth; & he that seekes findeth; and to euery one that knocketh, it shall be opened. These are thy promises; and who will feare

to be deceaued towhom a promise is made  
by Truth it selfe?

*How poore a thing this visible Heauen is,  
in comparifon of the Heauen of  
the Blessed.*

CHAP. II.

**L**ET the meanenes of my tongue, con-  
fesse to thy Altitude; because thou  
madest *heauen & earth*, this *heauen* which  
I see, and this *earth* which I tread vpon;  
wherof this other earth is made, which I  
beare about me. Thou madest it. But where  
is that *heauen of heauen*, O Lord, whereof  
we haue heard, by the voyce of thy psalme?  
*The heauen of heauen to our Lord, but the  
earth he hath giuen, to the sonnes of men.*  
Where is that *heauen*, which we see not; in  
comparifon whereof, all that which we  
see, is but *earth*. For, all this which we see  
to be *corporeall*, is not a like faire through-  
out, in these inferiour partes; whereof this  
*earth* of ours is the lowest foundation. But,  
in comparifon of that *heauen of heauen*; this  
very *heauen* of our world, is but *earth*. Yea  
both these great bodies, may not vnfitly be  
accounted *earth*, in comparifon, of that  
other I know not what kind of *heauē*, which  
*is for our Lord, and not for the sonnes of men.*

*That darknesse was spread ouer the Abyſſe.*

CHAP. III.

**N**OW this *earth* was *inuiſible*, and *in-*  
*composed*, and, I know not what *pro-*  
*fundity of an Abyſſe*, ouer which there was  
 no *light*, becauſe there was no *forme*. Ther-  
 fore diddeſt thou command, that it ſhould  
 thus be written, *That darknesse was ouer*  
*this Abyſſe*; wherby what other thing can  
 be meant, but an abſence of *light*. For where  
 ſhould *light* be, if there were any, but aboue;  
 by ouerlooking, & illuminating? Where  
 therefore, there was yet no *light*, what  
 could the *preſence of darknesse* ſignify, but  
 that *light* was *abſent*? Aboue therefore,  
 there was *darknesse*, becauſe aboue there  
 was no *light*; as where there is no *ſound*,  
 there is *ſilence*. And what other thing is  
*ſilence*, but that there is no *ſound*? Haſt not  
 thou, O Lord, taught this ſoule theſe  
 things, which it confeſſeth to thee? Haſt  
 not thou taught me, O Lord, that before  
 thou didſt diuerſify, & *informe* this not *for-*  
*med Mater*, there was nothing; neither *colour*,  
 nor *ſhape*, nor *body*, nor *ſpirits*? yet was not  
 this *informity*, which was with out any  
 kind of *forme*, altogether *nothing*.

*By the Earth, and Abyſſe, whereof the holy  
Scripture ſpeakes, he underſtandeth that  
which the Philoſophers call  
Materia prima.*

## CHAP. IV.

**A**N D how ſhould it be called; and by  
what ſenſe could it be inſinuated, in  
any faſhion, to perſons of meane capacity,  
but by ſome ordinary word? And what is  
therefore to be found, in all the parts of the  
world, more approaching towards an ab-  
ſolute, and totall *informity* then *earth* and  
an *abyſſe*? For they haue leſſe beauty, through  
the low degree they hold, then any of thoſe  
other thinges, which are all, ſuperiour,  
bright, and faire. Why therefore may I not  
conceauē, that the *informity* of *matter*,  
which thou didſt make without any *forme*  
or *beauty* (of which thou wouldeſt yet make  
a beautifull world) was to be aptely intima-  
ted to men, by the name of *inuiſible*, and  
*incompoſed earth*?

*The abſtruſe Nature of this Materia prima.*

## CHAP. V.

**W**H E N herein the thought of Man, is  
ſeeking for ſomewhat vpon which the  
*ſenſe* may lay hold, and when he ſayth to  
himſelfe, It is not an *intelligible forme*, as



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life, and iustice is; because it is the *Matter* of *bodies*; nor is it any thing *sensible*; because in this *incomposed inuisible creature*, there is nothing which may be seene, or outwardly perceaued. When I say mans thought is thus discoursing, let him seeke either to know it by being ignorant of it, or to be ignorant of it, by knowing it.

*He prosecuteth the same argument.*

C H A P. V I.

**B** V T I, O Lord ( if I shall confesse to thee, both by my tongue, and by my penn, whatsoeuer thou hast taught mee of this matter, ( the name whereof I heard before, but did not vnderstand it, by their relation, that vnderstood it not ) did conceaue it vnder seuerall, and innumerable *formes*; and therefore indeed, I conceaued it not. My mind, did rowle vp and downe within it selfe, certayne vgly, and hideous *formes*; but yet *formes* they were. And yet I called it *informe*; not that I thought, that it wholly wanted *forme*; but because I conceaued, that it had such a *forme* as that. And if any vnexpected thought, or absurdity did put it self vpon me, by that occasion, my sense turned from it, and I was troubled, at the weaknesse of mans discourse. So as, that which I thought to be *informe*, was not in

respect of the *privation* of all *forme*; but only of the nobler sort of *forme*. But true reason did perswade me, that I should take of all the reliques, of al kind of *forme*, if I would thinke of a thing which was wholly *informe*; but this I know not how to doe. For I could, better cheape belecue, that thing not to be, which was deprived of all *forme*; then to conceaue a kind of middle thing, betweene that which was *formed*, and that which was *nothing*; which yet must be some thing *informe*, and, in a manner, *nothing*.

And my mind gaue ouer, to demand my spirit, any more about this difficulty, which was full of *formed bodies*; and which it varied and changed as it listed? And I bent my mind towards *bodies* themselves; and I did, in a higher manner, behold their mutability; wherby they leaue to be that which they are; and begin to be that which they are not.

And I suspected, that this very passage, from one *forme* to another, was made by somewhat, that was *informe*. But I desired to know it, and not only to suspect it. And although my tongue, and my pen do confesse all that to thee, which thou hast discovered to me, concerning this question; yet what Reader wil vnderstand it. Yet

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howsoever, my hart shall not cease, to giue thee honor, and to *singe the Canticke of prayse*, for these things which it is notable to expresse. For the mutability it selfe, of mutable things, is capable of all *formes*, whereinto thinges mutable are changed. And this what is it? Is it a *mind*? Is it a *body*? Is it a *forme* of a *body* or *mind*? If a man might say, that *nothing* were *somewhat*, and yet were *nothing*; I would say *this* were *that*. But yet now howsoever, it had a kind of being, that so it might be capable, of these *visible and compounded formes*.

*Of the greatnes of Heauen, and the litlenes of the Earth.*

CHAP. VII.

**F**ROM whence can any thing, that hath any *being* at all, receaue it, but from thee; from whom al things are, in as much as they *are*; but so much more are they far from thee, as they are *vnlike* to thee. Neither *are* these thinges so, as thou *art*, O Lord, who *art* not in one place, after one fashion; and after another, in another; but thou art the same, and the very same; and the very very selfe same, *Holy, Holy, Holy Lord God Omnipotent*.

In the *beginning* which is of thee; in thy *Wisdom* which is borne of thy *substance*,

thou madest somewhat ; & that, of *nothing*. For thou madest *heaven* and *earth* ; not of thine owne *substance*, for so it should haue bene equall to thy only begotten sonne ; and consequently to thy selfe ; & it could no way haue stood with reason, that, that should be equall to thee, which was not of thy *substance*. Now there was nothing then, besides thy selfe, whereof thou shouldest make the, thou O God, who art *One Trinity*, and a *trine Vnity*. Therefore didst thou, of *nothing* make *heaven* and *earth* ; a certaine *great body*, & a certaine *small one* ; because thou art Omnipotent, and good, in the making of all thinges good. A *great heaven*, and a *small earth*. Of that *nothing*, wherof thou madest *heaven* and *earth*, thou madest two thinges. One, to be neere thy selfe ; and the other, to be neer being *nothing* ; one, to which thou mightest be superiour ; and the other to which nothing might be inferiour.

*Of the nobler parts of the materiall World.*

#### CHAP. VIII.

**B**V T that *heaven of heaven* was for thee, O Lord, and that *earth* which thou hast giuen to the sons of men, was not such then, as now we see, & feele it. For it was *inuisible* & *incomposed* ; & it was an *Abyссе*, ouer which there was no light, or *darkenes* was,

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ouer the *Abyſſe*, and, rather ouer, then in the *Abyſſe*. For this *Abyſſe* of the waters, which now are *viſible*, hath in the profundities thereof (belonging to the proper *forme*) a *light* which is in ſome ſort ſenſible to the fiſh, and other liuing creatures that creep in that bottome. But all that, was almoſt *nothing*, becauſe it was altogether *informe*. Yet was it neuertheleſſe in ſome ſort; ſince it was capable of being *formed*. For thou, O Lord, didſt make the world, of *matter* which was *informe*; which being almoſt *nothing*, thou madeſt, of altogether *nothing*; and of that, agayne, didſt thou make great thinges, which we, the ſonnes of men, admire.

For very admirable, is this *corporeall heauen*, Which in the ſecond day after the *Creation* of *light* thou didſt place, as a *firmament* betweene water and water; and where of thou ſaydeſt, *let it be made*, and it was made. This *firmament* thou didſt cal *heauen*; but yet, the *heauen* of this *earth*, & the *ſea* which thou didſt make the third day; giuing a *viſible forme*, to *matter* which was *informe*, which thou madeſt before all the dayes. For thou hadſt already, made a *heauen* alſo, before all dayes; but that, was the *hoauen* of this *heauen*; becauſe in the beginning, thou madeſt *heauen* and *earth*. But the *earth* it ſelfe,

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which thou madest, was *informe matter*, because it was *inuisible*, & *incomposed* & *darknesse* ouer the *Abyss*. Of which *inuisible*, and *incomposed* Earth, of which *informity*, of which, almost, *nothing*, thou madest all these things whereof this mutable world doth consist; and which yet, continueth not the same, but wherein *mutability* it selfe doth appeare; wherein *Tymes* may be perceaued. For *Times*, are made by *Mutations*, whilst *formes* are changed & turned; whose *matter*, is that *inuisible earth* aforesaid.

What the Heauen of Heauen is.

CHAP. IX.

**T**HEREFORE thy spirit, which is the instructour of thy seruent, when it recounts thee to haue *made heauen and earth*, speaketh nothing of *Tymes*: but it is silent of the *dayes*. For that *heauen of heauen*, which thou didst make, in the beginning, is a certaine *intellectuall creature*. And although it be, in no sorte, coeternal with thee, O Trinity, yet being partaker of thy eternity it doth vehemently containe, and bridle the *mutability* which belongeth to it by the sweetnes of that most happy contemplation, which it hath of thee; and, in-heering to thee, without the least slip, euer since it was first created, it overlooketh all



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the rowling changes of tyme. Yea this very infirmity of inuisible and incompounded earth, euen this I say, is not numbred among the dayes. For wher there is no forme, there is no order or succession of things; nor doth any such thing, either come, or go. And where this is not done, there can be no dayes, nor any vicissitude of temporall spaces.

*He still thirsteth after the understanding of Holy Scriptures.*

CHAP. X.

**O** Let Truth, the light of my hart, and let not the obscurity of myne owne ignorance speake to me. I haue fallen of, vpon these thinges, and I am darkned; but yet from hence, yea euen from hence, I haue fetcht reasons to loue thee. I haue heard thy voyce, whereby thou didst inuite me to returne. And though I could hardly heare it, for the tumultuous noyse of sinners, yet now, behold I returne; all panting, and gasping, for a draught of thy fountaine water. Let no man put me by it. I will drinke this fountaine, and then I shall liue; for my very selfe am not the life of my selfe; but yet when I did liue ill, I was a death to my selfe; and in thee I recover life againe. Speake thou to me, discourse thou to me. I haue belceued thy books, and the wordes thereof,

thereof, are wonderfully mysterious.

*What he learnt of God.*

CHAP. XI.

**T**HOU hast now, O Lord, with a strong voice, powred this Truth into the eares of my inward man, That thou art *eternall*, and the only possessor of *immortality*, because thou art not altered, either by any *formes* or *motion*. Nor is thy will changed, according to the variety of *tymes*; for that is no *immortall will*, which is variable. This in thy sight is apparent to me, and I pray thee, that it may still be more & more apparent; and, in the manifestation thereof, let me continue, with sobriety vnder thy winges.

Thou hast also, O Lord, powred this Truth, into the hart of my inward man, with a strong voyce; That thou didst make all *natures*, and *substances*, which yet, are not that which thou art; and yet, they have a *being*. And only that, is not of thee, which either hath no *being*, or els is but a *deflection* of the *will* from that *being* which thou art, to that which is lesse then thou; because such a deflexion, is *transgression* or *sinne*. And thou didst also discover to me, that the sinne of no creature doth hurt thee, or disturbe the order of thy dominion; from the highest

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to the lowest. This in thy sight is apparent to me; and I pray thee, that it may still, be more, and more apparent, and in the manifestation thereof, let me continue With sobriety vnder thy wings.

Thou hast also, O Lord, powred out this *Truth*, into the hart of my inward man, with a strong voyce; That neither that *creature* it selfe, is *coeternal* to thee, whose only wil, and desire thou yet only *art*; &, which greedily sucking thee vp, with a most perpetuall perseuering chastity, doth at no *tyme*, and in no *place*, exercise any mutability; but keeps it selfe, with all the power it hath, close to thee; who art alwayes present to it: Not hauing any *future*, which it may expect; nor casting backe that which it remembers, into any *precedent tymes*; nor by any accident is it diuersified, nor by any variety of *tymes* extended.

O blessed is this creature, if there be any blessed, by adhering to thy Beatitude; blessed in thee, who art the euerlasting inhabitour, and illuminatour thereof. Nor do I find, what I can more willingly vnderstand, by *Calum Cali Domino*, then that family of thyne, which is contemplating thy delight; without any defect of possibly departing from it; that pure *mind*, which is most vnitedly one, by the establishment of that

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peace, which is enioyed by those holy spirits, the Cittizens of thy Citty, in those heauenly altitudes, about these heauenly thinges, that heere we see; Wherby my soule may vnderstand, how far off it is cast from thee, by this peregrination which heere it makes; *Because now, it thirsts after thee; because now, her teares be her ordinary bread, whereupon she feeds; whilst dayly it is sayd to her, Where is thy God? Because now, she askes one thing of thee, and askes it againe, That she may inhabit thy house, all the dayes of her life.* And what is her life, but thou? and what are thy dayes, but thy eternity, as are thy yeares; which neuer fayle, because still thou art the same.

From hence therefore, let my soule vnderstand, as well as it can, how highly thou art eternal beyond al tymes; since that family of thine, which neuer parted from thee (howsoeuer it be not coeternall with thee) yet by inseparably, and incessantly adhering to thee, admittes not of the least vicissitude of *Tyme*. This in thy sight is apparent to me, and I pray thee, that it may still, be more and more apparent; &, in the manifestation thereof, let me continue with sobriety, vnder thy winges.

Behold, there is conceauable, I know not what kind of *Infirmitie* in these sublu-

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nary thinges; and who will tell me ( but such a one as walkes, and wanders with his imaginations, through the emptines of his one braine ) who but such a one, I say, will tell me, but that if all *formes* be remoued, and consumed, wherby any thing before was changed, and turned from being one, to be another; & that only an *Informity* doth now remaine; yet that, euen that, may represent, and make way for *Tyme*. For certainly this cannot be; because without variety of *motion*, there are no *tymes*; & there is no *variety* where is no *forme*.

*Of two Creatures, which were not subiect to Tyme.*

### CHAP. XII.

**V**PON the consideration of all these thinges, for as much as thou giuest me, O God, ( for as much as thou doest stir me vp to knocke; for as much, as when I knocke, thou doest open ) I find two things, both which thou madest, wanting *tyme*. One; which is so *formed*, as that howsoever it be *changeable* in it selfe, yet it is not changed ( but without any forbearing of *Contemplation*, or any interruption by *mutation* ) it doth throughly enioy thy *eternity*, and *immurability*. Another, which was so *informe*, as that it wanted wherewithall to be

changed, from one *forme* to an other, either of *motion*, or *station*, that so it might become subiect to *Tyme*. But thou didst not suffer this, to remaine *informe*, though ( before any of the *dayes* ) thou didst, in the beginning, make *heauen*, and *earth*, that is, those two, whereof I spake.

But this *earth*, was *inuisible*, and *incomposed*, and *darknesse* was over the *Abyss*. By which wordes, an *infirmity* is insinuated; that so, by degrees, this may be conceaued by men, who are not able to fancy, an entyre *priuation* of all *forme*, in a thing, which yet is not *nothing*; & whereof another *heauen*, might be made; and a *visible* and *compounded* *earth*; and a *beautifull* *water*, and whatsoeuer, in the constitution of this world, is sayd to haue byn made, in the severall *dayes* afterward; because they are such, as that the vicissitude of *Tymes*, hath place with them, through the appoynted changes of *motions* and *formes*.

*That the two first Creatures were the Angells  
and Materia prima.*

#### CHAP. XIII.

**T**HVS, O my God, doe I therefore, in the meane tyme, thinke, when I heare thy Scripture saying, *In the beginning, God made heauen, and earth; but the Earth was*



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*inuisible, and incompoused, and darkenesse was upon the Abyffe; but it doth not say, vpon what day, thou madest these things. Thus I thinke, in the meane tyme, that by the Heauen of Heauen is vnderstood that intellectuall Heauen, where the vnderstanding, doth comprehend at once, and not by parts; not in a clowde; not by a glasse, or representation; but al at once, as when one face is discouered to another, and not first this, and then that; but it is, as hath byn sayd, to know, without any vicissitude of Tymes. And by the word Earth, is vnderstood that Earth inuisible, and incompoused, which is allso without any vicissitude of Tymes; which vseth to haue thinges, now in this manner, and now in that; which cannot be, where there is no forme.*

For these two (that first formed thing, and that other which is *informe*, that *heauen of heauen*, and that *earth*, but *earth inuisible & incompoused*) for these two I say, do I thinke (in the meane tyme) that thy Scripture sayth (without any mention of the *dayes*) that *in the beginning, God made heauen, and earth?* for presently he addeth, what *earth* that was. And for as much as, vpon the *second day*, he speaketh of a *firmament* that was made, and which, was called *heauen*; he insinuated of what *heauen* he

spake before, without any mention of the  
dayes.

*The Profundity of holy Scriptures.*

CHAP. XIV.

**W**ONDERFVLL is the profoundnesse  
of thy Words; whereof yet, behold, the  
superficies, or apparence doth euen smile  
vpon the vnderstanding of vs little ones. But  
yet the profoundnes therof, O my God, is  
wonderful. It euen striketh horroure to looke  
earnestly vpon it, a horroure of honour,  
and a trembling of loue. I haue vehemently  
hated the enemies thereof. O that thou  
wouldest kill them, with a sword, that were  
double edged; that they might not be the  
enemies therof. For so I desire that they  
should dye to themselves, that they might  
liue to thee. Yet behold againe, there are  
others, who reprehend not, but prayse the  
bookes of *Genesis*; & they say the Spirit of  
God which wrote these things, by his ser-  
uant *Moses*, did not meane *this* by those  
words, *he meant not that, which thou sayst,*  
*but this other, which we say*; to whome I  
answere thus, be thou our iudge, O thou  
God of vs all.

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*Against some who mistooke the nature of  
Materia Prima; and by accident he  
falls into noble passages of the  
Angells, and of Heaven.*

## CHAP. XV.

**W**ILL you say; that it is false, which  
Truth hath declared with a lowd  
voyce, to my internal eare concerning the  
eternity of the Creatour; That his substance,  
is varied in no sort by Tyme; and that his  
will is no extrinsecall thing, in respect of  
that substance? Vpon that which heer I say,  
it will follow, that he doth not will a thing  
now, and another tyme, not will it; but that  
he willeth, that which he willeth, at once,  
altogether, and for euer; and not againe,  
and then againe; nor these thinges now,  
and those others then; or willeth he now,  
that which he would not before; or doth he  
forbeare to will that now, which he would  
before; because such a will as this, is mu-  
table, and whatsoeuer is mutable, is not  
eternall, but our God is eternall. Again, this  
is also spoken to my internall eare, that there  
is an expectation of things future; there is a  
beholding of things present; and there is a  
memory of things past. Now all action of the  
mind, which thus is varied, is mutable; and  
any thing that is mutable, is not eternall; but

our God, is *eternall*. These thinges I confer, and I put them togeather; and I find that my God (being an eternall God) did not frame any *creature*, by any such new *will*, nor is his knowledge any way subiect to *Tyme*.

What then will you, O you contradictors say? Are these thinges false? They say, No. But what then, do they say to this? Is it not true, that ouery *nature* that is *formed*, and all *matter* that is capable of *forme*, cannot be but from him, who is supremely *good*; because he supremely *is*. Neither do we (say they) deny this. How then? Do you perhaps deny, that there is a certaine sublime creature, so chastly adhering to God, who is *true*, and *truly eternall*; as that, although it be not *coeternall* to him, yet neuer doth it loosen it selfe, or fall of from him; but it doth repose, in the most true contemplation of him alone. Because thou, O God, to him that loues thee, as much as thou commandest, thou shewest thy selfe, I say, to him; and it sufficeth him; and therefore doth he not decline from thee, nor towards himselfe.

This is the *house* of God, which is not *earthly*, nor made *corporall*, by any weight of bulke; but *spirituall* and partaking of thy *eternity*, because it is *eternally*, without spot. For thou hast ordained it for euer, and

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euere; thou hast given it a precept, and it shall neuer passe. Yet is it not, O God, coeternall to thee, because it was not without a *beginning*; for it was made. For although we finde no *Tyme* before it, yet *wisedome* was made before all things. I meane not that *Wisedome* which is absolutely coeternall to thee, and equall to thee, the Father thereof, by which all things are created, & in which *beginning*, thou madest *heauen*, and *Earth*; but that, *Wisedome* I meane, which is created; namely the *Intellectuall nature*, which by contemplation of *light* is made *light*; for euen this, although it be created, is also called *wisedome*.

But as much difference as there is, betweene *light* that doth illuminate, and *light* that is illuminated; so much is there betweene *Wisedome* that createth, & *Wisedome* that is created; and so there is, betweene that *Iustice* that *iustifieth* and that *Iustice* which is made by a former *iustification*. For euen we are sayd to be *thy iustice*. And a certaine seruant of thine, wisheth that we may be the *Iustice of God*, in him.

But the first of all the *Creatures*, is this *Wisedome*, which is created a *Rationall*, and *Intellectuall Mind*, of that chaste city of thine which is our Mother, which is aboue, and which is free, and eternall, in heauen.

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What *heauens*, but the *heauens of heauens* that praise thee; for this is that *heauen of the heauens*, to our Lord. And, although we find no *creature* before this (because that which was created before all the *Creatures*, ouerlooketh al that was created in *Tyme*) yet the *Eternity* of the *Creatour*, is before this; from whome the other, being made by him, did take a beginning; not indeed of *Tyme*, (because then there was no *Time*) but of the *Creation* thereof. whereupon it followeth, so to be of thee, as that it is wholly, a different thing from thee; and that it is not thou thy selfe. And so not only before it, but euen in it, we find no *Tyme*; because it is made fit, to be euer looking vpon thy face; nor doth it euer turne from thee. Yet hath it of it selfe a *Mutability*, by reason whereof, it might grow darke, and cold, vnles by adhering to thee, with an excesssiue loue, it did, like an euerlasting high.noõ, both shyne&ad burne by thy heate.

O bright, and beautifull howse, I haue loued thy comely order, & the place of the habitation of the glory, of my Lord, thy Architect, & thy Inhabitour. To thee let my peregrination aspire, & pant; & I pray to him that made thee, that he will also possesse me in thee, because he also made, euen me. I haue wandred like a lost sheep, but yet I



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hope, that vpon the shoulders of my pa-  
stour, and thy founder I shall one day be  
caried into thee. What now wil you my  
contradictours say, whome I was speaking  
to? you who belecue both that *Moyſes* was a  
holy ſeruant of God; and that his books,  
are the Oracle of the holy Ghost? Is not  
this *howſe of God* ( though not indeed *coeter-*  
*nall* to God) yet *ſternall*, after a ſort, in  
*heauen*? Where in vaine you ſeeke for the  
*viciffitudes of tyme*, for you will find none  
there; becauſe all kind of *diſtenſion*, and the  
*voluble ſpace of tyme* is ouerlooked by them,  
*whoſe happines it is, to adhere to God*. This  
they ſay is true. What is it therfore, amongſt  
thoſe things which my hart did vtter, ſo  
loudly to my God ( when it did inwardly  
heare the voyce of his prayſes ) that you  
would ſo faine haue to be falſe? Is it this,  
that there was an *informe* kind of *matter*,  
where there was no *order*, in reſpect that  
there was no *forme*? Now where there is no  
*order*, there no *viciffitude of tymes*, can be.  
And yet this, euen almoſt, *nothing*, ſo far  
forth as it was not altogether *nothing*, was  
of him, of whome all things are, that are;  
if they haue indeed any *being*. They ſay alſo,  
that they deny not this.

*Of such, as are of a spirit of contradiction, in reading of Holy Scriptures; and of the unspeakable delight he tooke therein.*

## CHAP. XVI.

**T**O them, I will say somewhat in thy presence, O my God, who yield to all these things, which thy *Truth* doth publish within me. For as for those others, who deny that, which thy *Truth* affirmeth, let them barke on, and mutter as much as they will; I will perswade them to quietnes, that so they may giue entrance for thy Words, into their harts. But though they refuse me, & reiect me, yet thou, O my God, be not, I beseech thee, silent towards me. Speake thou to my hart, & speake truly; for thou only dost so speake. And I will not trouble my selfe with them who are standing without doores; puffing, and blowing vpon the dust, and thereby raising it vp, into their owne eyes.

And I will enter into my most retired chamber, and I will sing, loue songs to thee, sighing out certaine vnspeakable groanes, in this pilgrimage of myne. And calling, the heavenly *Hierusalem* to remembrance, with my hart enlarged, and turned vp towards it: *Hierusalem* which is my country; *Hierusalem* which is my Mother. And I

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will remember thee, who art the ruler of it, the illuminatour, the tutour, the father, the spouse the chaste and strong delight, the solide and sincere ioy, and all unspeakable good things. All good things together, because thou art the only supreme, and true good. Nor will I be diuerted from this consideration till thou shalt gather me vp; and keep all this that I am, free from the distraction, and deformity, wherein now I find my selfe; and shalt place me, in the bosome of this my dearest Mother (whither the first fruits of my soule are gone before, and from whence I am assured of the truth of these things) and till thou shalt conforme me to thy self, & confirme me therein, for all eternity, O thou my God, and my mercy. But to the who affirme not all these things to be false, which are true; giving honour to that Holy Scripture of thine, which was deliuered by holy Moyses, and placing it together with vs, in the top of that Authority which is to be followed) to these I wil speake, although in some things, they contradict vs. Be thou, O our God, the iudge, betweene my Confessions, and their contradictions.

Of severall wayes of Vnderstanding these  
wordes ; In the beginning God  
made Heauen and Earth.

## CHAP. XVII.

THEY say, that although these things  
be true; yet *Moyſes* did not behold those  
two, when by the inspiration of thy spirit,  
he sayd, *In the beginning, God made Heauen,  
and earth.* He did neither signify, say they,  
by the name of *heauen*, that *ſpiritual & in-  
tellectual Creature*, which euer cōtemplates  
the face of God; nor by the name of *Earth*,  
that *informe matter*. What then? That Man,  
say they, did both thinke, and declare by  
wordes, that which we affirme. But what is  
that? By the name, say they, of *heauen*,  
and *earth*, he first did signify the whole vi-  
ſible world, in a generall, and compendious  
manner, that ſo, afterwards, he might by  
an enumeration of dayes, digest the whole,  
into parts, which the *Holy Ghoſt* thought fit  
to expreſſe. For ſuch were the men, of that  
rude and groſſe people, to which he ſpake,  
as that he only thought fit to mention ſuch  
thinges, as were *viſible*; but that the *Earth*,  
was *inuiſible, incompoſed, and a darke Abyſſe*.  
So that conſequently, it is ſhewed, that all  
thinges *viſible*, were made, and diſpoſed  
of, in thoſe *dayes*, which were knowne to

all; and by which, they conclude, that this *informe matter*, was not vnsitly, to be vnderstood.

What if some other Man should say, That the same *infirmity* and confusion of *matter*, was insinuated before, because this visible world, ( with all those *natur*s, which do most euidently appeare therein ) and which is often called, by that name, of *heauen* and *earth*, was built, and made vp thereof. What if yet another should say, That *heauen*, & *earth*, was not inconueniently called, the *visible*, and *inuisible Nature*; and consequently, that all things *created*, which God made in *Wisdome* ( that is, in the beginning ) are comprehended by these two words. But, for as much, as *all things* are made of *nothing*, and not of the *substance* of God, ( because they are not that which God is ) and there is a *mutability* in them all ( whether they be *permanent*, as the *eternall house* of God; or whether they be changed ) as is the body and soule of man ) this common *matter* of all things *visible*, and *inuisible*, ( which was then *informe* ( but yet capable of forme ( of which the *heauen* and *earth* ( that is, the *inuisible*, and *visible*, ( both which are now *formed Creatures* ) might be made ) were deliuered by these names; whereby the *Earth* was called *inuisible*, and *incom-*

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posed, and darkenesse ouer the Abyffe. With this distinction, that the inuisible and incomporeall Earth, might be vnderstood to be corporeall matter, before the quality of forme were introduced. But that the darkenesse ouer the Abyffe, should be a spirituall matter, before the restraint of that flowing disorder which it was subiect to, and before that it was illuminated by Wisdome.

There is yet more for a man to say, if he will; namely that not those, perfect, & formed, visible, & inuisible Natures, were signified by the name of heauen, & Earth, when it was sayd, in the beginning, God made heauen, and earth, but that the very informe inchoation of things; that formable and creable matter, was called by these names; because these things, were therein; after a confused manner, not yet distinguished, by formes, and qualities; which yet now, being digested into Order, are called heauen, and earth, that, being a spirituall, and this a corporeall creature.

The same Words of Scripture, haue diuers senses, which all are true.

### CHAP. XVIII.

**A**L which things being heard; and weighed, I will not strue with words, for that serues for nothing; but for the sub-



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*uersion of the heauers. But the law of edifi-*  
*cation, is a good law if it be well used. For*  
*the end thereof is charity, coming out of a*  
*pure hart, and a good conscience, & a faith*  
*not fained. And our Mayster knew well,*  
*upon which two precepts he had hung the*  
*whole law, and the Prophets. Now what*  
*preiudice am I put to ( whilst I am earnestly*  
*confessing these thinges, O thou my God,*  
*and the Light of my internall eyes) if seuerall*  
*meaninges be gathered, out of these very*  
*wordes, so that withal, they be true? What*  
*doth it hurt me, I say, if I be of opinion,*  
*that the writer meant otherwise, then*  
*another man thinks? Doubtlesse, all we*  
*that read, striue to comprehend, what was*  
*meant by him, whome we read; and if we*  
*belceue him to say true, we dare not con-*  
*ceane him to haue sayd any thing, which we*  
*either know, or thinke to be false. Since*  
*therefore euery one, endeauoreth to beleeue*  
*that in holy scripture, which the writer*  
*meant; what hurt is it, if he beleeue, that*  
*which thou ( the light of all truly vnder-*  
*standing Mindes ) doest shew to be true,*  
*though he, whome he reades, did not intend*  
*that sense; since he also thought, that which*  
*was true, though he did not thinke, upon*  
*that particuler truth.*

*Diuers particulars confessed by all.*

CHAP. XIX.

**F**OR it is true, O Lord, that thou madest *heaven, and Earth*; It is true, that thy *wisdom* is the beginning, in which thou didst make al things. It is also true, that this *visible World* hath his great partes; the *heaven*, and the *Earth*, which are the shutting vp, in short, of all created, and made *Natures*. And it is true, that euery *mutable* thing, doth insinuate to our notice, a kind of *informity*, whereby it receaues a *forme*; & by meanes Whereof it is turned, and changed. It is true, that that thing is not subiect to *Tyme*, which doth so adhere to an *incommutable forme*, as that howsoeuer it be *mutable* in it selfe, yet it is not changed. It is true, that *Informity*, which is almost *nothing*, cannot be subiect to the *Mutation* of *tyme*. It is true, that the thing whereof another thing is made, may, by an improper kind of speech, be called by the name of that, whereof the second thing was made; & so, *heaven & earth*, may be called that *informity*, whereof that *heaven*, & *earth* were made. It is true, that amongst all thinges that are *formed*, there is nothing neerer to a thing *informe*, then *Earth* and *Abyss*. It is true, that thou, by whome al things are made, didst not only

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*create that which is created, and formed, but all that which is creable and formable. It is true, that whatsoever comes to be formed of being informe, must first be informe, and then be formed.*

*The severall interpretation of these wordes;*

*In the beginning God made heaven and Earth, in a different manner, from that, which he expressed before Chap. 17.*

### CHAP XX.

**O**Vt of all these trutthes (whereof they make no doubt, whose internall eye, thou hast enabled to see these things; and who do irremoueuably beleue, that thy seruāt *Moyſes*, did speake by the spirit of truth;) Out of all these things, I say, he gathereth another sense, who sayth, *In the beginning, God made heaven and earth;* That is, he did, in his Word (which is coeternall to himselfe) make the intelligible, and the sensible; or the spirituall, and the corporall creature. And, he another, who sayth, *In the beginning, God made heaven, and Earth;* that is, in his word, coeternall to himselfe, God made the whole corporall Bulke, of this world; with all those expresse, and knowne creatures that are contained therein. Another he, that sayth, *In the beginning God made heaven, and earth;* that is, In his word, which is coeternall to himselfe, God made the informe matter, both of

the spirituell, and corporeall creature. Another he, that sayth; *In the beginning, God made heauen, & earth*, that is, in his word, which is coeternall to himselfe, God made the *informe matter*, of the corporeall creature, the *heauen*, and the *earth*; being then, as yet *confused*; which now we find to be *distinguished* and *formed*, in this *bulke* of the world. Another he, that sayth; *In the beginning, God made heauen, and earth*; that is, in the very beginning of making; and operating. God made *informe matter*; which did, in a confused manner, contayne *heauen*, and *earth*; whereof they being *formed*, do now appeare, & expresse themselves, with all thinges, that are therein.

*The severall Interpretation of these other words, But the Earth, was inuisible, and incompoused, & darknesse ouer the Abylfe.*

## CHAP. XXI.

**S**O, for as much as concernes the vnderstanding of the words that follow, he gathereth another *sense* out of all those truths, who sayth, *But the Earth, was inuisible, and incompoused, and darknesse was ouer the Abylfe*. That is, that *incorporeall thinge*, which God made, was yet, the, *informe Matter* of corporeall thinges; but without or-

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der and light. Another, he that sayth, *But the Earth was inuisible, and incompōsed, and darknesse ouer the Abyſſe*; That is, this whole, which we call *Heauen*, and *Earth*, was then, an informe and darke matter; whereof, the corporeall heauen, and the corporeall Earth, (with al things contayned therein, which are subiect to corporeal senses) were made. Another, he that sayth, *But the Earth was inuisible and incompōsed, and darknesse ouer the Abyſſe*; That is, this whole, which is called *heauen* and *Earth*, was then but informe, and darke matter; whereof the intelligible heauen might be made (which elsewhere, is called the *heauen of heauen*) and the *Earth*, namely all kind of corporeall Nature, vnder which name, this corporeall heauen is also vnderstood, that is, whereof all inuisible, and visible creatures, might be made. Another, he that sayth, *But the Earth was inuisible, and incompōsed, and darkenes was ouer the Abyſſe*; That is, The Scripture did not call that infirmity, by the name of *heauen* and *Earth*; but that infirmity, sayth he, was already in being, which is called by the name of inuisible, and incompōsed Earth, and darkenes ouer the Abyſſe. Whereof he foretold, that God had made *heauen* and *earth*; namely the corporall & the spirituall Creature. Another he, that

sayth; But the Earth was inuisible, and incompounded, and darknesse was ouer the Abyſſe; That is Informity was then, a kind of matter, whereof the Scripture sayth, that God made heauen & Earth; namely, the whole corporall bulke of the World; diuided into those two greateſt parts, the superiour, and the inferior; withall the notoriously knowne creatures, which are therein.

*Certaine false opinions concerning the Creation, confuted.*

#### CHAP. XXII.

**F**OR, when any one shall endeauour, (so to resist these two last opinions) if he will not allow the *informity* of matter, to be called by the name of *heauen* and *earth*) it will follow, that there was somewhat not made by God, wherof he made *heauen*, and *earth*. For the Scripture doth not relate, that God made this *Matter*; but onely that we might vnderstand it to be signified, cyther by the name of *heauen* and *earth*, or of the earth alone, when it was sayd, *In the beginning God made heauen, and earth*, and that which followeth. But the *earth*, was *inuisible*, & *incompounded*, and though he were pleased to call it, *informe matter*, it must not yet be vnderstood to be other, then that, which God made; as is written, *God made heauen and earth*.



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The champions of the two opinions which we ranked last (whether it be this or that other) when they heare these things, will answer and say; we deny not indeed, but that this *informe matter*; was made by God, of whome all things are, & they are *very good*. For as we affirme that to be a greater good) which is *created and formed*, (so do we confesse it, to be a lesse good, which is made but *creable and formable*; but eue that, is also good. But yet the *Scripture*, did not mention, that God made this *infirmity*, as it did not also mention many other things, as the *Cherubins*, and *Seraphins*, and (where of the Apostle distinctly speakes) *Thrones, Dominations, Principalities, Powers*, all which it is yet manifest, that God made. Or if in that which is sayd, *He made Heauen, and Earth*, there be a comprehension of all things; what shall we say of the *Waters, ouer which the spirit of God was carryed*. For if those things which are named together, be termed *Earth*; then how shall we know *informe matter*, by the name of *Earth*, when we see the *waters* so beautifull. Or if it be so taken, why is it written, that out of the same *infirmity*, the *Firmament* was made, and called *Heauen*, and it is not written that the *waters* were made? For those *waters*, are far inough from being  
*informe*,

*informe*, & *inuisible*, which we see so gracefull a manner. Or if they tooke that to be forming of them, when God sayd thus, *Let the water which is under the firmament, be gathered together* (as if the very gathering together, should be the forming of them) what shall be said of those waters, which are about the *firmament*. For neither could things *informe*, deserve to obtrayne so honourable a place; nor is it written, by what voyce they were formed.

So that although *Genesis*, haue concealed some what of that which God made (which yet neither a sound sayth, nor euen a well grounded vnderstanding, will doubt, but that he made) no sober knowledge will presume to affirme, that those waters are coeternall to God, because we find them to be mentioned in *Genesis*, but do not find where they were made. And why then, should we not hold (as we are taught by truth) that *informe matter* (which this Scripture calleth *inuisible*, and *incomposed Earth*, and a *darke Abyss*) was created by God, of nothing; & therefore not to be coeternall to him, although in that narration, it be not mentioned where it was made.

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*In the interpretation of Holy Scriptures,  
Truth is to be sought with Charity.*

### CHAP. XXIII.

**V**PON the hearing therefore, and considering of these things, according to the proportion of my weaknes (which I confesse to thee, O God, who knowest it well) I see, that two kinds of difference may rise, when any thing is declared, with signes by true interpreters. One, if there be question of the *Truth* of the things themselves; the other, if it be of his *mind* that utters it. For we inquire, after one fashion, about the making of thinges created, what is true; and after another, what it is, that *Moyse* (that true and noble dispenser of thy sayth) had a mind to make his Hearer, and Reader vnderstand. As for the first kind, let all such depart from me, who thinke they know that for true, which indeed is false. And as for the later, let all such depart also from me, who think that some thinges which are false, haue yet beene sayd by *Moyse*. But let me be associated to them, O Lord, in thee; and let me be delighted in thee with them, who feed vpon the *Truth*, in that large field of *Charity*; and let vs come together to the wordes of thy *Booke*; and therefore let vs seeke for thy *will*, by the

will of thy seruant; by whose pen thou hast dispensed them.

*That the words which Moyses deliuered, in holy Scripture, might haue more seuerall meanings (and yet all true) then he himselfe did intend.*

## CHAP. XXIV.

**B**V T who of vs, shall so be able to find out this will (amongst so many wordes, as occur to such as looke after them, in seuerall manners) as that he shall so confidently affirme, that *Moyses thought this, and meant that this should be understood, in that narration*, as he may confidently say, that *it is true whether he thought this or that*. For behold, O my God, I am thy seruant, who haue resolved to offer thee a sacrifice of confession in this writings and I beseech thee, by thy mercy, that I may pay thee my vows.

Behold how confidently I affirme, that thou, in thy *incommutable word*, didst make all thinges, both *inuisible* and *visible*. But shall I so confidently affirme, that *Moyses attended to no other thought but this; when he wrote, In the beginning God made heauen and earth?* No. For I do not see, in his *mind*, that he thought iust so, when he wrote, as I do, in thy *Truth*, that the other proposition is certaine. For when he sayd, *In the be-*

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ginning, perhaps he meant the very *exordium* of the creation; he might also wish perhaps, that *heaven* and *earth* should not, in that place, be vnderstood, for a *formed*, and *perfect creature*, either *spirituall* or *corporeall*; but both of them to be *informe*, and only begun.

For I see, that which soeuer of these two, had beene sayd, it might haue beene sayd truly; but I cannot so truly discern, what his designe was in these words. Although, whether any of these *meanings*, or any other, which I haue not mentioned, were seene by that man, in his *mind*, when he brought forth these wordes, I must not doubt, but that he saw them truly, and expressed them aptly. Let no man therefore vex me now, by saying, *Moyse meant not this which thou affirmest, but that which is affirmed by me.* But if he should aske me, how I know that to be his meaning which I inferre out of his wordes, I ought to be content therewith; and perhaps I should answer him; as I haue done before; or more abundantly, if he would not be satisfied with that.

He inueigheth against such as will allow but  
 one true meaning, of one, and the same  
 sentence of Holy Scripture.

## CHAP. XXV.

**B**V<sup>r</sup> when he sayth, *Moyſes did not  
 mean as thou ſayſt, but as I ſay*, yet  
 doth he not deny, but that both of vs may  
 ſay true. O thou, the life of the poore in  
 whoſe beſome is no contradiction; rayne  
 ſoftnes, and ſweetnes into my harte, that I  
 may be able to indure, ſuch folkes as theſe,  
 who ſay not theſe things to me, becauſe  
 they ſauour of heauenly things; or becauſe  
 they ſaw that which they ſay, in the hart of  
 thy ſeruant; but becauſe they are proud & do  
 not know, the *Mind of Moyſes*; but they  
 loue their owne; and this, not becauſe it is  
 true, but becauſe it is their owne. For other-  
 wiſe, they would loue any other true ſenſe, as  
 I loue that which they ſay, when they ſay  
 true; though yet, not becauſe they ſay it,  
 but becauſe it is true; & which therefore is  
 not theirs, euen becauſe it is true. If then  
 they loue it, becauſe it is true, it groweth  
 ſo to be both theirs, and mine, as being  
 common to all the louers of Truth.

But to find them ſo hore vpon the ne-  
 gatiue; that *Moyſes meant not, that which  
 I ſay, but that which they ſay*, this I do not



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like, nor loue; because although it should beindeed as they say, yet this is a rashnes, not of knowledge, but of boldnes; nor did the sight of the eye, but the pride of the hart beget it. Thy iudgments therfore, O Lord, are to be trembled at; because thy *Truth*, is neither mine, nor his, nor the others; but of al vs, whome thou callest publicly, to the communion thereof, admonishing vs, after a terrible manner, that we are not to procure to haue this *truth* priuate, vnlesse we will be deprived of it. For whosoeuer challengeth that peculiarly to himselfe, which thou propoundest to be enioyed by all; and that which belongeth to all, he will make only his owne; he is driuen from that which is comon to al, vpon that which is indeed his owne; That is from *Truth*, to a *lye*. For indeed he that speakes a *lye*, speakes out of that, which is his owne.

Attend, O God, thou most excellent Iudge, thou *Truth* it selfe, attend. Attend to what I am about to say, to this Contradictour. For I speake before thee, and before my Brethren, who make the right vse of thy *law*, to the end of *Charity*. Attend, and see, what I am saying to him, if it be pleasing to thee. For this fraternall, and peaceable word, will I say vnto him. If both of vs, see that to be *true*, which thou sayst, and both of vs see,

that to be *true* which I say ; where I pray thee do we see it ? Neither do I see it in thee , nor thou in me ; but both of vs see it, in that vchangeable *Truth*, which is superiour to our *Minds*. When therefore we do not strue, about the very *light* of our Lord, why do we strue about the cogitation of our neihhbour; which so we can not see, as the *incommutable Truth* is seen. For if *Moyse* himself, had appeared to vs, and sayd, *This I mean*; neither so should we yet haue secne it, but beleueed it. Let vs not therefore, swell vp, in fauour of one, against another, beyond that which is written, *Let vs loue our Lord God, withall our soule, and withall our mind; and our neighbours as our selues.* For which two precepts of *charity*, velle we beleueed, that *Moyse* meant, whatsoeuer he meant, in those bookes, we should make God a lyar, by iudging other w<sup>se</sup>, of the mind of our fellow seruant, then he directed. See therefore now, what a foolish thing it is, in such abundance of most true meanings, as may be drawn out of those words, to affirme rashly, which of them is that, which chiefly *Moyse* meant; and by pernicious strife, to offend that very *charity*, for the maintenance whereof, he spake, whose words we goe about to expound.

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*How unworthy a thing it is, to thinke that the same place of Scripture, hath not many true senses and meanings, fit for the severall capacities of the Reader.*

### CHAP. XXVI.

**A**Nd yet (O thou my God, the glory of my humility, & the repose of my labour, who hearest my Confessions, and forgiveest my sinnes) since thou commandest me to love my neighbour as my self) I cannot beleieve lesse of *Moyse*, thy most faithfull servant, then my selfe should haue wished, and desired to haue receaved of thee, if I had liued in that tyme of his; and if thou hadst put me in his place, that (by the service of my hart, and tongue) those bookes might be dispensed, which were to profit the people that was to succeed so long after; & which books, were to arrive to so high a top of authority, and to surmount the words of all false, and proud doctrines.

I should therefore haue wished, if then I had beene *Moyse* (for we all are taken out of the same lump) and what is man, saying that thou art mindfull of him) I should, I say, haue wished (if then I had beene he, and that I had beene enioyned to wryte the booke of *Genesis*) to haue had such a gift of speach, and such a manner of composing,

that they, who as yet cannot vnderstand in what manner God *createth*, should not fly off, from the words, as being too hard, for the proportion of their capacity; and yet they, who were able to doe this, into whatsoever true *sense*, or *meaning*, they might haue come, by their thinking of it, might haue found that the same, had not beene left out, in those few words of thy seruant; and if any other man should yet haue seene another *sense*, in the light of *truth*, neither should that haue beene found wanting, in his words.

*He prosecuteth the same discourse, and sheweth the danger of carrying a bold spirit towards the reading of holy Scripture.*

## CHAP. XXVII.

**F**OR as a fountaine, in a narrow compass is more full: & by many streames doth frame his course, both fairer, and further of, then afterward any one of them can do, which is detined by any large distance of place, from the same fountaine; so the narration of this dispenser of thy mysteries (which is to profit many, who, in after tymes, were to discourse thereupon) in a sparing forme of speech doth deliuer out the cleere streames of *truth*; from whence, euery

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one may draw, what *Truth* he can (some one, & some another) by larger circuit of discourse. For some, When they read, or heare these wordes, do conceaue of God, as if he were a *man*; or as if he were some huge *Bulke*, indued which mighty power; and that, by some new, or suddaine resolution, it had, not in it selfe, but as in places distant, *made heauen and earth*, as two great *bo-  
dies*, aboue, and below; wherby all thinges, might be contained. And when they heare, that God sayd, *Let that be made, and that was made*, they thinke vpon words, begun, and ended, which sound in *Tyme*, and so passe away; after the passage whereof, that did instantly exist, which was commanded so to do. And such other thoughts as this, they may haue, which grow, through the familiarity, which their discourse hath, with flesh and bloud. In which liuing *Creatures* (who are yet, but little ones) whilst their weaknes is carryed, in this humble manner of speech, as it might be in the bosome of a Mother) their faith, is in building vp without danger; wherby they may belecue, and hold, that God did make all those *Natures*, which theyr selfe doth euerywhere discern; to be indued, with such an admirable variety. Which words if an y one shall despise, as if they were too base; and with a proud kind

of weaknes, shall thrust himselfe out of the cradle, wherein he was to be nursed; alas, he will haue a miserable fall; and thou, O Lord, haue mercy; that such as passe vp, and downe the way, may not trample vpon that naked, and not feathered bird; but send downe thy Angell who may returne to lodge it in the nest, till it may be able to fly.

*He sheweth yet more subdiuisions, of different opinions about the understanding of those words, In principio fecit deus Cælum & Terram.*

## CHAP. XXVIII.

**B**UT others, to whome now these words, are no longer a nest, but a groue of trees, full growne; do see the fruit lying vnder the leaues; & they flutter about with ioy, and they goe chirping, and searching, and they gather of them. For they see, when they read, or heare these words, that all tymes, both past, and future, are overcome, by thy eternall, and stable permanency; and yet that there is nothing, belonging to any temporall creature, which thou didst not make. Whose will (because it is the same thing with thy selfe) is by no meanes changed? Nor yet didst thou make all thinges by any will sprung newly vp, which was not before; nor didest thou make them, to be



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the similitude of thy selfe, which is the *forme* of all things; but, of *nothing*, making an *informe dissimilitude* which might after be *formed*, by thy *similitude*; it hauing recourse to thee, according to the capacity, which to euery thing, in his kind, is giuen. And so all things might be made *very good*, whether they were to remaine neere thee; or whether (by degrees, in a futher distance) they were to make, or suffer, *faire varieties*. These things they see, and they reioyce in the *light* of thy *Truth*, according to all that little, which from hence they are able to conceaue.

Another of them obseruing that which is sayd, *In the beginning God made*; doth conceaue that *beginning* to be *Wisdom*; because that also, speaketh to vs. Another man maketh those words, and vnderstands by the word *Beginning*, the *Exordium* of the things, that were created, and thus he takes it, *In the beginning he made*; as if it were sayd, *he first made*; and of them who thus vnderstand, *In the beginning*, that in *Wisdom*, thou didst make *heauen*, and *earth*, some one conceaues, that the *creable matter*, of *heauen* & *Earth*, is called *heauen*, and *Earth*. Another, that they were already *distinct*, & *formed natures*; another, that *none formed* and that a *Spirituall Nature*, was

called by the name of *heaven*; and another *informe Nature*, of *Corporeall Matter*, by the name of *Earth*.

They also, who vnderstand, by the names of *heaven*, and *Earth*, a matter yet *informe*, whereof *heaven*, and *Earth*, might afterward be *formed*; do not yet agree, in vnderstanding it after one only manner. But one holdeth, as if, out of that ground, both the *intelligible*, & *sensible Creature*, should be perfected; and another, as if only this *sensible corporeall Bulke*, should be perfected, containing in his great bosome, these *Natures* which are so plainly seen, and so ready at hand. Neither yet do euen they, vnderstand it after one only manner, who conceiue that these creatures, which are already digested, and disposed of, are called *heaven* and *earth*. But one thinketh, that both the *inuisible* and *visible*, are comprehended; the other, that it is only the *visible*; wherein we behold this *bright heaven*, & the *darke earth*, with those things that are therein.

*Of diuers wayes wherein one thing may be sayd to be before another.*

#### CHAP. XXIX.

**B**UT he who vnderstandeth this no otherwise, *In the beginning he made*, but as if it were sayd, *He first made*, cannot with

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any reason, vnderstand any thing, by *heauen and earth*, but the *matter* of *heauen and earth*; that is, of the *whole*; namely, both of the *intelligible* and *corporeall* creature. For if now, he would haue the *whole*, to be already formed, he might iustly be asked this question; *If God did first make this, what can he be found to haue made afterward, when now the whole was made?* And so, he shall come, against his will, to be asked further, *How can God be sayd to haue made that first, if afterward he made nothing.* But if he say, that first it was made *informe*, and *after formed*; he falls into no absurdity; if he be only capable of discoursing, what doth precede in *eternity*, what in *tyme*, what in *election*, and what in *origen*, or *ofspring*; In *eternity*, as God preceadeth *all thinges*; in *tyme*, as the *flower* the *fruit*; in *election*, as the *fruit* the *flower*; and in *ofspring*, as the *sound* the *song*. Of these foure, the first and the last are comprehended with extreme difficulty; the two between those extremes, with very great facility. For it is a strang vision, and too abstruse, O Lord, to behold thy *eternity*, which doth *unchangeably* make *changeable* things, and which must therefore be, before them.

And who moreouer, hath a soule with so sharp a sight of Mind; as that, without

much labour, he is able to discerne, how a sound is before the song; because a song, is a formed sound. It is true, that a thing may be, & yet not be formed; but to be formed, and yet not to be, is impossible. So, matter, is before the thing, that is made thereof. A sound, is not therefore, before a song, because it makes the song; for rather it is made by it. Nor is it before, by any space of tyme; for we do not in a former tyme utter sounds informe without song; and then, in an after tyme, reduce, and frame them, into the forme of a song; like wood, wherof a Chest, or siluer, wherof a Cup is made. For those kindes of matter, do euen, in Tyme precede, the formes of thinges, which are made of them. But in a song, it is not so. For when one sings, the sound of it is heard; it is not first, a sound informe, and then framed afterwards, into a song.

For in whatsoeuer fashion any thing sounded first, it so passed away; nor canst thou find any thing thereof; which being resumed, thou mayst compose by art; and therefore a song is contriued, and carryed, in his own sound, which sound, is the matter of it. For that sound is framed, that so there may be a song; and not in the nature, of an efficient. For sound, is not the Musitian that sings, but it is subiect, by a corporeall

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meanes, to the *Mind* that sings; out of which, he may frame a *song*. Nor is it *former* in *tyme*; for together with the *song*, it is uttered. Nor *former* in *election*, for the *sound*, is not better then the *song*; for as much as a *song*, is not only a *sound*, but it is a *sound* that is gratefull. But it is *former*, in point of *ofspring*, because it is not the *song*, that *first* is framed, that the *sound* may come after; but the *sound* is framed, that so the *song* may follow on.

By this example, let him that can vnderstand, That the *matter* of thinges, was first *made* and called *heaven* and *earth*; because *heaven* and *earth* were made thereof. Nor yet were they made, in the *first tyme*; because the *formes* of thinges are they, that make *tymes*, to be *tymes*; but that *matter*, was *informe*, and now it is found to be together with the *forme*, in *tyme*. Neither can we discourse of it, but as of a thing, that was *former* in *Tyme*; though it be held the inferiour of the two. Because doubtles, thinges *formed*, are more noble then thinges *informe*; and they *precede*, in the *eternity* of the *Creatour*; that so indeed, there might be, a being *nothing*, whereof somewhat might be made.

## THE XII. BOOKE. 543

*That Charity is to be maintained amongst men, who are of different opinions, about the understanding of any place of scripture; so that they all be true, which perhaps they all may be, vnles one do overthrow the other.*

### CHAP. XXX.

**I**N this diuersity of true meanings, or senses of Scripture, let *Truth* it selfe, make men friends. And let our Lord God shew mercy on vs, that we may rightly vse the *law*, to the end of the *Law*, which is *Charity*. Now if any one shall aske me which of these senses, was meant by *Moyse*, that seruant of thyne; that is not to be decided by my *Confessions*, which consist, in that I must confesse to thee. I cannot tell; and yet I know that they all are true meanings, excepting those which are brought by carnall, & contentious persons, of whome I haue spoken my opinion.

But such as are of good hope (though yet but little ones) these books of thyne will not fright; which deliuer high thinges, in an humble; and few thinges in a copious manner. And as for al them, whome I confesse to discouer, and declare true thinges, out of these wordes; let vs loue one another, and togeather let vs loue thee, our God, the



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fountaine of *Truth*, if that be the thing, and not, *vanity*, after which we thirst. And let vs so honour that seruant of thyne (the dispenser of this *Scripture* who was full of thy *spirit*) that we beleecue, That when by thy reuelation, he wrote these things, he attended to that, which doth most excell, both in the light of *Truth*, and in the vse, or profit that may be made thereof.

*He continueth to shew, that the same Words of Scripture, may haue diuers meanings, and all true; and that not to thinke so, is to haue a meane conceit of Scripture.*

## CHAP. XXXI.

**S**O that, when one shall say, *Moyse* meant that which I say; and another, *Nay he meant that which I say*; I thinke, that with more reason, and piety, I may say, *Why shall he not rather be thought to meane, as you both say, if both be true?* And so, if there be a third thing, yea if there be a fourth. And if indeed, any man shal see any other *Truth*, in these words, why should not he be thought, to haue seene them all; by whose ministry, God did temper these holy *Scriptures*, fit for the meanings of many, who were to discouer true, but seuerall things, therein. I, for my part, do confi-

dently auow, from my very hart; That if I should write any thing, that were to attaine the top of *Authority*, I had rather write so, that my wordes might carry in them, any *Truth* whatsoeuer, which any man might be able to gather out of them, then to deliuer only one cleere *sense*, in such a fashion, as thereby to exclude the rest, which if they should be false, could do me no hurt. I will not therefore be so precipitous, O my God, as to beleue, that man, not to haue deserued this at thy handes. Without doubt, he meant, and thought by those wordes (when he wrot them) whatsoeuer we are able to find true therein; and whatsoeuer is true therein; although we cannot find it, or, at least, not yet.

*He still sheweth, that Holy Scripture may haue many more true meanings then he thought of, that wrote the same.*

## CHAP. XXXII.

**A**Nd lastly, O Lord, thou who art God, and not flesh and bloud; what though a man should not see all, yet could any part of that, be concealed from thy *good spirit*, whereby I am to be lead into that resting place of truth, & which thou thy selfe, by these wordes, wert to reueale, to the Readers of future tymes? though he, by whome

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they were deliuered, did thinke, perhaps, but of one of those many true meanings, which it might haue? And supposing that so it is; let that *meaning*, be then more excellent then the rest. But do thou, O Lord, either shew vs that, or any other true one, which thou wilt; that whether thou shew that, which thou didst discouer to that man of thyne, or any other by occasion of those wordes, it may be thou, that dost feed vs, and not be errour that doth delude vs.

Behold, O Lord my God, how much we haue said; how much, I beseech thee, of a little? What strength haue we, or what length of *time* would serue, for the surueying of all thy bookes, after this fashion? Let me therefore confesse to thee, in them, after a briefer manner; and take some one true, certaine, and good *meaning*, which thou shalt haue inspired; although many meanings should occure, as many might. That my Confessions, may be accompanied with this beliefe, that if I chance vpon that which thy seruant meant; that will be not only good, but best (for that is the thing, that I must endeaour;) but if I cannot reach so far, yet let me say that which thy Truth was pleased to tell me, by those Wordes, which also told him, what it would.



THE  
THIRTEENTH  
BOOKE.

*He frameth Arguments out of Gods mercy,  
to begge new mercy.*

CHAP. I.

**I** CALL vpon thee, O my God,  
and my mercy, who didst create  
me; and forgettest not him, who  
hath forgotten thee. I inuite thee  
to come into my soule, which thou preparest  
for thyne owne reception, by inspiring me,  
with this desire. Forsake me not, now that  
I call vpon thee; whome, before I called  
vpon thee, thou didst preuent, and vrge, by  
thy often crying out, from far off, that then  
I would heare thee; & be conuerted to thee;  
and call vpon thee, who didst crye out after  
me. For thou, O Lord, didst wipe out all  
my sinnes; least otherwise thou shouldst  
haue beene obliged, to take vengeance  
vpon the works of my hands, whereby I  
transgressed; & thou didst preuent all my

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good deeds, that thou mightest make a recompence to thine owne handes, whereby thou madest me. For before I *was* any thing, thou hadst thy *being*. Neither was I any thing, vpon which thou mightest the, bestow a *being*; yet now, behold I am some what, by thy goodes; preuenting, both all that which thou hast made me, and all that also, whereof I was made. For thou hadst no need of me; nor am I any thing of such importance, as wherby thou mayst be holpen, O thou my Lord, and my God. I do not serue thee so, as if thou wert to be weary of labouring, if I assisted thee not; or least thy power would be the lesse, if I should forbear to do thee homage; or as if (like vnto the earth) thou couldest yield no fruit, vnlesse I would rill thee. But I serue thee, that I may serue thee; and I worship thee, that I may be happy in thee; from whome I haue such a *being*, as is capable of *happynes*.

*How all thinges do wholly depend vpon God.*

### CHAP. II.

**F**O-R by the fullnes of thy goodnes, doth thy *creature* subsist, that the *good*, which could in nothing profit thee) nor was so of thee, as to be equalle to thee) might not yet be wanting, since it was made by thee. For what could the *heauen*, and the *Earth* which

thou madest in the beginning, merit at thy  
 handes? Let those *spirituall* and *corporeall*  
*natures*, which thou didst make in thy wis-  
*dome*, say, what they deserued of thee; that  
 so euery thing that was but begunne, and  
*informe*, might, in his seuerall kind, depend  
 vpon thy *wisdome*; whether it were *spiri-*  
*tuall*, or *corporeall*, which were spreading,  
 into an immoderate kind of flux, and into  
 the extremity of dissimilitude, from thee.  
 The *spirituall, informe Nature*, is more no-  
 ble, then, if it were a *Body formed*; and a  
*Corporeall informe*, is yet more noble, then  
 if it were not, at all. And so they would de-  
 pend vpon thy word, they being still *informe*;  
 vnlesse by the same Word, they were called  
 backe to thy *Vnity*; and so to be *formed*; and  
 that all things might be *very good* by thee;  
 who art the supreme *good* of all. How  
 could they deserue at thy hands to be made  
 so much as *informe*; for they were not euen  
 that but of thee? What I say did the *matter*  
 of *bodies* deserue of thee, that it should be  
 made, so much as *inuisible*, and *incomposed*.  
 For neither would it haue byn this, but by  
 thy making of it; and therefore, because it  
 was not at all, it could not deserue, that it  
 should be. Or what did that *incoation* of a  
*spirituall creature* deserue; that at least all  
 darke, it might spread it selfe after a spilling



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manner, like to an *Abyffe*, vnlike to thee; vnlesse, by the same word, it had been called to it, whereby it was made; and being illuminated thereby, it had byn made *light*, though not in equality to thy *forme*, yet in some conformity to a *forme*, which was equall to thee.

For as in a *body*, it is one thing to be a *body*, and another thing to be a *beautifull body* (for else it could not be deformed) so also to a *created spirit*, it is not the same thing, to *liue* and to *liue wisely*, for so it should be vnchangeably wise. But it is good for such a creature, to adhere euer to thee; least it loose that light, by auersio from thee, which it got by conuersion to thee; and so it might slide backe againe, into a *life* resembling the *darke Abyffe*. For so we, who (for as much as concernes the soule) are a spirituall creature, being auerted from thee, our *light*; were *darknes* somtymes, in that *life*; and we labour in these reliques of our obscurity, till we may be made *iustice* in thy only begotten, like to the mountaynes of God; for we were thy iudgements, like a great *Abyffe*.

# THE XIII. BOOKE. 551

*How all dependeth vpon Gods goodnesse  
and grace.*

## CHAP. III.

**B**Y that which thou saydest, in thy first creations, *Let light be made, and it was made*; I do not vnfitly vnderstand, a *spirituall creature*, because there was then, a kind of *life*, which thou mightest *illuminate*. But yet as then it had done nothing, whereb it could deserue to *be* that which it *was*; so neither, when it *was* come to haue a *being*, did it oblige thee to *illuminate* it. For the *infirmity* thereof, would not haue pleased thee, if *light* had not byn made. It did not please thee, by only existing; but by beholding that illuminating light, and adhering to it. To the end, that both whatsoeuer *lives* in any fashion; and whatsoeuer *lives blessedly*, might owe it all to thy *Grace*. Being conuerted, by a change, to the better, vnto that which cannot be changed, either to better, or worse, which is thou thy selfe; for as much as, thou only, *art* simply that thing, in whome, it is not one thing to *liue*, and another to *liue blessedly*, because thy very selfe, *art* thyne owne *Beatitude*.

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*God needeth none of his Creatures, but they need him, both for their being happy, and for their very being.*

### CHAP. IIII.

**W**HAT therefore could haue byn wanting to thy *good* (which thou art to thy selfe) although all these things had beene either *nothing*, or if els, they had remayned *informe*. For thou didst not make them out of any want, but out of the *fullnes* of thy *goodnes*; contayning them and conuerting them to *forme*; but not, as if thy ioy, were to receaue any accomplishment, thereby. For to thee, who art perfect, their imperfection is displeasing, that they may be perfected of thee, and by thee, and so please thee; and not as if thou wert imperfect, and so, as if thou wert to be perfected by their perfection. Thy *good spirit* was indeed, *carried ouer the waters*, but it was not carried by them, as if it were to rest in them. For in those things in which thy *good spirit* is sayd to rest, them doth it make, to rest in it. But thy *incorruptible*, and *unchangeable will*, which in it selfe, is sufficient to it selfe, was carried ouer that *life*, which thou hadst made; but to which, it is not all one to *liue*, and to *liue happily*. For that thing may be sayd to *liue* which floateth yet in obscurity, and so

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which it only resteth, that it may be conuerted to him, by whome it was made, and to *line* more & more, of thee *the fountaine of life*; and in the *light* thereof, to see *light*, and to be perfected, illustrated, and beautified.

*Of the Bless'd Trinity.*

CHAP. V.

**B**EHOLD, the *Trinity*, O my God, appeares to me, in a kind of cloud. Because thou, O Father, in *the beginning* (which is thy *Wisedome*) which is borne of thee, and which is equall, & coeternall with thee (that is in thy *Sonne*) didst make *heauen & earth*. And much haue we sayd of the *heauen of heauens*, and of the *inuisible* and *incompos'd earth*; and of the *darke Abyffe*, according to that defectuousnes of spirituall *infirmity*, which still would haue beene indetermin'd, vnles it had beene conuerted to thee, from whom all kind of *life* proceeded; and from whose *illumination*, might also proceed a *beautifull life*; and so it might grow to be the *heauen of heauens*, which afterwarde was placed *betweene waters and waters*.

And now I had found out the *Father* vnder the name of *God*, who made these things; and the *Sonne*, vnder the name of

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*the beginning, in whom he made them. And beleeuing ( as I did belecue ) that my God was a Trinity, I sought on, in thy holy Word; and behold there I found, that Thy Spirit was carryed ouer the waters. Behold then, heere is the Trinity, which is my God; the Father, the Sonne, and the Holy Ghost, the Creatour of all creatures.*

*He considereth why it was sayd in Scripture,  
That the spirit was carryed ouer  
the Waters,*

## CHAP. VI.

**B**V T what was the cause thereof, O thou *Light*, which speakest *Truth*? To thee, do I apply my hart, that I may not reach vaine things. Disperse thou my darknes; and tell me I beseech thee, by that mother of ours, which is *Charity*; I beseech thee, tell me, what was the cause, that after the naming of *heauen, and earth*, which was *inuisible, and incompounded, and darkenes ouer the Abyссе*, thy *Scripture* should then name, thy *spirit*. Is it because thy *spirit*, was so to be insinuated; as that it must be sayd to ouerspread? and because this could not be sayd, vnles mention were first made, of that, ouer which it might be vnderstood, that thy *spirit* was carryed? For it was not *carryed ouer the Father, nor the Sonne*; nor could it

## THE XIII. BOOKE. 555

be sayd at all to be *carried ouer*, vnlesse there were, somewhat, ouer which it might be *carried*. First therefore, that was to be mentioned, *ouer which it might be carried*; and then that which could not be mentioned otherwise, then by *being carried ouer*. But yet why could it not be insinuated otherwise, then by saying, *that it was carried*?

*Of the great difference betweene the two  
spirits, of diuine, & humane loue.*

### CHAP. VII.

**F**R O M hence then, let him that can, follow, with his vnderstanding, thy Apostle speaking to vs, *Because thy Charity is diffused in our harts, by the holy Ghost, which is giuen vs; teaching vs concerning spirituall thinges, and demonstrating to vs, the supereminent way of Charity; and bowing his knees before thee for vs, that we may know the supereminent sciēce of the Charity of Christ.* And therefore being supereminent in the beginning, it was *carried ouer the waters*. To whome shall I speake, and what shall I be able to say, of the heauy weight of sinnefull desires, which precipitate a man, when he least lookes for it, into that deep pit; and of the lightning, and eleuating of the soule, which we get by *Chari-*



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*by, through thy spirit, which was carryed ouer the waters.*

To whome shall I speake? Or how shall I be able to do it? We are deeply plunged into them, and we get out againe. But yet there are properly no places, wherein we may so be plunged, and out of which, we may be sayd to be deliuered. What is more like, and what is more vnlike; These are both, *Affects* and both, *Loues*; The uncleannes of our spirit dissolueth it selfe downward, by a loue of cares; and the sanctity of thy spirit, doth raise vs upward, by a loue of secure repose; That so our harts, may aspire thither, toward thee, where thy spirit, is carryed ouer the waters; and that wee may arriue to that supereminent rest; when our soule shall haue passed through these waters, whereupon we can ground no rest.

*He begins with considering the fall of Angels, and men; and ends with an admirable affect of loue.*

CHAP. VIII.

**T**HE Angels fell, and the soule of man also fell: and all thy spirituall creatures, had poynted themselues out, for that bottomlesse pit in profound darknesse, vnlesse thou hadst sayd in the beginning; Let light be made, and light was made; And vnlesse

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all that *spiritual Creature* of thy holy Celestiall city, which remained in Obedience, had adhered to thee; & had reposed in thy *spirit* ( which doth *immutably* ouerspread, at that which is subiect to *mutation* ) the very *heauen of the heauens*, would, in it selfe, haue become a darke, and bottomlesse pit; But now it is light, in our Lord.

Yea euen, by that miserable restlesnesse, of those spirits that fell away, and by their tracing out their owne darknesse, being despoiled of the vestment of thy light; thou dost abundantly shew, how noble thou madest the *creature* which is endewed with reason; to which nothing, that is lesse then thy selfe, can giue true, and happy rest; and therefore, it cannot be happy, euen in it selfe.

For thou it is, O our God, that shalt illuminate our darknesse. From thee must those garments, of our soules grow vp; and our darknesse then, shall be as the noone day. Giue thy self to me O my God; restore thy selfe to mee. For thee it is, that I loue; and if that loue of mine be too little, do thou make it more, I am not able to measure out this loue of mine, that so I may come to knowe, what is wanting, to the making of it vp, to be inough. That so my life, may runne on a pace, towards thy imbracements; and not be diuer-

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*ted from it, till it may be hidden up, in that face of thine, which is yet so hidden. The only thing that I am sure of, is this; That I am neuer right but in thee; Not only am I not right, in things that are without my self; but not euen, within my selfe also. And all that abundance which is not my very God himselfe, is to me, but extreme pouerty.*

*An other ardent affect of diuine loue.*

### CHAP. IX.

**B**V T was not the Father also, and the Sonne carried ouer the waters? For, if we will vnderstand it to haue beene, as a Body may be in a place; then neither could the Holy Ghost, in that sort, be there. And if therby wee will vnderstand, the eminency of the *immutable diuinity*, aboue al things that are subiect to *muation*; then both the Father, and the Sonne, and the holy Ghost were all alike, *carried ouer the waters*. Why therefore is it only sayd so, of thy spirit? As if there were any place for it, which is subiect to none. And whereof only, it is sayd, that it is thy *guifte*, and in that guift of thine, we shall repose.

*There shall we enioy thee our rest, and our true place, or center. Loue rayseth vs up thither, and thy good spirit, exalteth our humility, from the very gates of death. We haue*

# THE XIII. BOOKE. 559

peace when our wil is ordered well. All bodyes strine towardes their place. weight goes not only downward; but to his place, whersoener it be. Fire flyes vpwward; a stone falls downeward. They are driuen by their weights; they aspyre to their places. Oyle if it be conuayed in, vnder water; finds meanes to gett aboue it; water, if it be powred vpon the top of oyle, diues downe below it; They are driuen by their weights, they aspyre to their places. Those things which are not well composed are vnquiet; but compose them, and you shall quiet them. My weight is my loue, & whither soeuer I am carryed, by that it is, that I am carryed.

By thy guift, we are kindled & carryed vpwards; and we burne, and we passe on; and we ascend by those steps with our hart; and we sing that Graduall Psalme. By that fire, that good fire of thyne; we burne, and we passe on; for we passe vpwward, towardes the peate of Hierusalem. For I haue reioyced in those thinges which they sayd to me, We will go into the house of our Lord. There doth a will, that is well ordered, place vs; and so, as that we desire no more, but that we may remaine there, for cuer.

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*Of the Excellency of the Angells.*

## CHAP. X.

**T**HIS is a blessed creature, which knoweth nothing but that *eternity*, whereas it selfe had not bin *eternall*, euen as now it is, vnlesse by thy guift (which ouerspread all that, which was *mutalle*) it had bin *elevated*, as soone as it was *created* (without any *space* at all of *Tyme*) in that vocation, when thou saydst, *Let light be made, and light was made*. Indeed it is in vs, distinguished by *Tyme*, for *there was a Tyme*, when *we were darknes*, and now *we are made light*. But of that other, it was expressed, what it would haue bin, if it had not bin *illuminated*. And so was it sayd, as if first it had bin *loose*, and *darke*; that the cause might appeare, why it was sayd, that afterward it should come to be other. That is, that by being conuerted, to that fountaine of light, which neuer failes, it selfe also might become, *light*. Let him that can, vnderstand this; and as for him that cannot, let him beg it of thee. To what end doth he stand breaking of my head, as if I were he that could illuminate any man, that were coming into the world.

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*Of the Blessed Trinity ; and how it is partly  
figured in Man.*

## CHAP. XI.

**W**H O can thoroughly vnderstand the  
*Omnipotent Trinity* ; and yet who  
speakes not of it ; if indeed he know , that  
there is such a thing. It is a choyce soule  
which speaking of it doth comprehend  
what it sayth ; for the rest do but debate and  
wrangle , whilst yet no man who is not in  
*peace* , can see that *vision*. I wish that men  
would but consider these three thinges  
within themselues. I confesse they are farre  
different from this *Trinity* : but yet let them  
exercise their thoughts and try ; and so find  
how farre of , they are. I say then , that these  
three are , *To Be* , *To know* , and *To will* ;  
for , *I am* ; and , *I know* ; and , *I will*. *I Am* ,  
*knowing* ; and *I Am* , *willing* ; and , *I know* ,  
my selfe to *Be* , and to *Will* ; and *I Will* , both  
*Be* , and *know*. Therefore in these three , let  
him that can reach to it , comprehend , how  
inseparable that *life* , and *one life* , and *one*  
*understanding* , or *Mind* , and one *Essence*  
is ; and how *inseparable a distinction* there is ,  
whilst yet , *there is a distinction* , let him that  
can reach to it comprehend. The cause de-  
pends in his owne Court ; nay , let him  
marke and iudge , for it is within himselfe .



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and then let him tell me his mind.

But yet, when he shall, in these thinges, haue discovered, and sayd somewhat; let him take heed of thinking that he hath found out that, which is *incommutable*, about them, which is *incommutably*; & knoweth, *incommutably*; & willeth, *incommutably*. But yet whether by the only being of these three, it be a *Trinity*; or whether they be so, in each of them, as that withall, they be all in euery one; Or else agayne, whether it be admirably both wayes at once; that is, both after a *simple*, and yet after a *manifold manner*; (by that *infinite end*, which it is *unto it selfe*, in it selfe (beyond the reach of our vnderstandinge); wherby it is, and is *knowne*, to it selfe; and, that *very thing*, it self, is *incommutably sufficient*, to it selfe, (by a most plentifull aboundance of *Vnity*) who shalbe easily able to conceaue; who shal by any meanes expresse; who shall any way be so bold, as to pronounce.

*How sinners are conuerted to God, by his Holy Spirit.*

### CHAP. XII.

**P**ROCEED thou in my Confession, O my faith. Say to my Lord God, *Holy, Holy, Holy, O Lord my God. In thy name we are*

# THE XIII. BOOKE. 563

Baptised, O Father, and Sonne, and holy Ghost: and in thy name, O Father, Sonne, and holy Ghost, do wee baptise others. For euen amongst vs also, did God, in his Christ, make heauen & earth; the spiritnall, & the carnall persons of his Church. And this Earth of ours, till it receaued the forme of doctrine, was inuisible and incompsted; and we were couered by the darknesse of ignorance, for thou hast corrected man for his iniquity; & thy iudgements, are as a huge, Abyffe. But now because thy spirit, was carried ouer the waters; thy mercy did not forsake our misery, and thou didst say; Let light be made: Do penance; for the Kingdome of God is at hand. Do prance, let light be made, and it was made. And because our soule was troubled within vs, we haue remembered thee, from the land of Iordan, and out of that mountaine, which was equall to thee; but which became little for our sakes. And our darknes was displeasing to vs, and we were conuerted towards thee; and light was made. And behold we were darknes sometimes, but now we are light, in our Lord.

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*Of the thirst, which a pious soule hath  
of God.*

CHAP. XIII.

**B**V T NOW it walketh, by the way of  
faith, and not yet, by Vision. For by  
hope we are saued. Now the hope which is  
seen, is no hope. As yet one abyffe, calleth vpon  
an other; but then, it shalbe in the voyce of  
the fluagates of thy water. As yet, euen he,  
who sayd, I could not speake to you as to  
carnal persons; euen he, I say, doth not thinke,  
that he hath comprehended it yet. But ha-  
uing forgotten those thinges that were past,  
he extendeth himselfe, to future thinges; and  
he groaneth vnder his burthen; & his soule  
doth thirst towards the liuing God; as the  
Hart doth to the Waters; and he sayth, When  
shall I arriue thither; being full of desire, to  
put on that garment of glory; which is of hea-  
uen. And he cryeth out, to that inferiour  
Abyffe, saying; Doe not conforme your selues  
to this world; but reforme your selues in the  
newnes of your mind; and be not children in  
your understanding; but in malice be chil-  
dren; that in understanding you may be per-  
fect men, And, O you foolish Galatians, who  
hath bewitched you?

But now he speakes no more in his owne  
voyce, but in thine; Who hast sent thy spirit

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from above, by him who ascended upon high; & hath opened the floudgats of his guifts; that the speedy course of that riuer, might fill thy citty, full of ioy. For to him, doth the friend of the spouse aspire, and sigh (because, though already the very flower, and first fruits of his spirit be lodged in him) yet in him selfe he is, as it were groning, in expectation of adoptiō. & the redemption of his body. To him he sighs as being a member of his spouse. Towards him he burneth with zeale; for he is a friend, of her spouse. Towards him he burneth, and not towards him selfe. Because in the floudgates of thy water, and not in his owne only voyce, doth he call upon this other Abyffe, with ardent zeale, but yet also, with feare; least as the Serpent deceaued Eue, by his craft, so their minds may be corrupted, and diuerted, from that Chastity; which is to be maintayned, towards our spouse, thy only Soone.

O, what kind of glorious light wil that be, when we shall see him, as he is indeed, and when our teares shall be ouerblowne; which now are growne to be the very bread, whereon I feed, day & night; while it dayly it is sayd to me, where is now thy God?

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*The misery of this life cannot be releesed, but  
by a hope of the next.*

CHAP. XIII.

**A**ND so I also say, where art thou O my God, Behold, where thou art. To thee do I respire a little, when I powre out my soule towards thee; by the voyce of my exultation, and confession; which is the sound of a man, that keeps *Holy day*. And yet againe, it is afflicted, because it falls back, and returnes to be an *Abyssse*; or rather it finds, that still, it is so. My *faith*, which thou hast kindled, in this night of myne, before my feet, doth say, *Why art thou sad, O my soule, and why dost thou afflict me? Hope thou in God, his word is a lanterne to my feet.* Hope & continue to do so; till the night, which is the mother of wickednes, doe passe away; till the wrath of our Lord passe away; whose sonnes though now we be, yet once we were darknes, the reliques whereof, we still draw in our bodies, which were dead by sinne) till such tyme, as the day shall approach, & that all shaddowes may be remoued. *Hope thou in our Lord.* To morrow I shall assist in thy presence, and contemplate, and eternally confesse to thee; To morrow I shall there assist, and behold, the *sauing health of my*

## THE XIII. BOOK. 557

*countenance, and my God; who will reuiue, euen our mortall bodyes; for that spirits sake, which dwelleth in vs; because it was mercifully carryed ouer this internall darkenes & dissolution of ours. And by which we haue receaued a pledge in this pilgrymage of ours; that now we may be light, whilest we are saued by hope; and made the children of the day, and not the children of the night or darkenes, which we were before. Between which children of darknesse, and vs, in this vncertainty of knowledge, thou only canst tell how to deuide. Thou who searchest our harts, and callest light day, and darkenesse night; for who can truly discern vs, but thou? And what haue we which we haue not receaued of thee? Some being made, out of the same masse, for vssells of honour, and others for reproach.*

*Of the excellency and eminency of holy Scripture, and the vnspeakable felicity of celestiall spirits.*

### CHAP. XV.

**O**R who, O our God, but thou, did make ouer vs, and for vs, this Firmament of the authority of thy holy Scripture? For the heauen, shall be fou'ded vp like a booke; and now it is extended ouer vs like a skinne. For thy diuine Scripture, is of a



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more sublime authority ouer vs; since the death of those mortall men, by whome thou didst dispense it to vs. And thou knowest, O Lord, thou knowest, how thou didst apparell men, with skins, when they became mortall, by *sinne*. Whereupon thou didst spread the *Firmament* of thy booke, those words of thyn, which do so agree with one another, and which by the ministry of mortal men, thou didst cast ouer vs. For euen by the very death of them, the strength of authority, in the words which they vitered, is sublimely spread, ouer all inferiour thinges, which when they were aliue; was not so highly extended; Thou hadst not yet spread *that heauen like a skin*; thou hadst not yet, spread the fame of their death, throughout the World.

Let vs, O Lord, behold *these heauens, the worke of thy fingers*; Cleer vp our eyes, from that cloud, wherby thou didst ouercast them. *There, is thy test many, giuing wisdom, to the little ones. Perfect, O Lord, thy prayse, out of the mouth of sucklings, and babes*. For we haue not knowne, of any other bookes, which so destroy pryde, which so destroy the enemy that puts himselfe vpo his own defence; and vpon resistance to thy reconciliation, by standing in his sinnes. I know not, O Lord, I know not, of any o.

ther words, so diuinely chaste; which so could persuade me, to make this *confession*, & so humble my necke to thy yoke; and so induce me, to serue thee for loue. Graunt to me, O good Father, that I may vnderstand them; graunt this to me, who am placed vnder them; because vpon such as are placed vnder them, thou hast grounded them.

There are also other waters, aboue this *Firmament*, which I beleue to be immortall and to be seuered from earthly corruption. Let that supercelestiall people of all thy *Angells*, prayse thee; Let them I say, prayse thy name, who haue no need to imbrace this *Firmament*; &, by reading, to know thy Word. For they euer see thy face; and therein, do they read, without syllables (which are subiect to the measure of tyme) what thy *eternall will*, ordaines. *They reade, they choose, they loue.* Thy euer *reade*, and that neuer passeth, which they *reade*; for by *choosing*, & by *louing*, it is, that they read, the *incommutability* of thy *counsaille*. Their booke is not shut, nor shal their roules be foulded vp; because thou, thy selfe, art that, to them; and thou art so *eternally*. For thou hast ordained them, to be aboue this *Firmament*, which thou hast settled, ouer the infirmity of inferiour people. Vpon which these later, might looke vp; & so come to

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know thy mercy ; which declareth thee, after a temporall manner ; thee, I say, Who art the maker of tymes. For in heauen, O Lord, is thy mercy ; and thy truth, reacheth to the clouds. The clouds passe away ; but the heauen remaines ; The preachers of thy Word passe on, out of this life, into that other ; but thy Scripture is extended ouer thy people, euen to the end of the world.

Yet both the heauen, and the earth shall once passe away, but thy words shall not passe, because that skin shall be fouled vp : & that hay, ouer which it was extended with all the glory thereof shall passe ; but thy Word doth remaine for euer ; which word, doth now appeare to vs, vnder a darke representation, as of clouds, & by the glasse of heauen ; but not as indeed it is. Because, though we also, are beloued by thy Sonne, it doth not yet appeare, what we shall be. He looked vpon vs through the nets of flesh, and he spake vs faire ; and he did inflame vs ; and we ran after the odour of him. But when he shall appeare, we shall be like him, because then, we shall see him, as indeed he is. Graunt to vs O Lord, that we may haue a sight of him, according to the vttermost of our capacity, though it be not, yet.

*The immensity of God, and the thirst of  
mans soule towards him.*

## CHAP. XVI.

**F**OR outright, as thou art, thou only art able to know thy self, who art incommutably, and knowest incommutably, & doest will incommutably. And thy Essence doth know, and doth will incommutably; & thy knowledge is and doth will incommutably; and thy will is, and doth know incommutably. Neither doth it seeme fit, in thine eyes, that, as on incommutable light doth know it selfe, so it should be knowne by a thing, which is but illuminated, & is commutable. And therefore is my soule as earth, without water before thee in thy light; for as it cannot illuminate it selfe, of it selfe, so neither can it satiate it selfe, of it self. For so is the fountaine of life with thee, that in thy light it is, that wee shall see light.

*Of men conuerted by Gods grace from  
sinne to good workes.*

## CHAP. XVII.

**W**H o drew those bitter waters, into one society? For they haue one, and the same end, of temporall, and terrene felicity, for which they doe all things; though they waue vp & downe, by innumerable va-

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ricities, of care. who O Lord did this, but thou, who didst command, that the *waters* should be assembled into one commō place; & that the *earth* might appeare dry and thirsty after thee. *For the sea also is thine & thou madest it; and thy hands, did frame the dry Land.* Not the bitterness alone of mans wil, but the assemblings of those *waters* is called a *sea*; yet doest thou allso restraints those wicked desires of foules; and thou doest confine them, within certaine limits; to which, they may be suffered to flow; that their waues may breake against one another; and so thou makest it a sea, by the order of thy dominion, ouer all things.

But as for the soules that thirst after thee, and discover themselves to thee (being distinguished from the society of the sea waters, by another bounder) thou waterest them, with a sweet, & secret fountaine, that the earth may bring forth fruit. And so (by thy commandment, who art the Lord and God thereof) our soule may sprout, and produce works of mercy, according to the kind thereof. Louing our neighbour, relieving his temporall necessities; and hauing in it selfe, a seed thereof, of the same *Nature*. Because, by the consideration of our owne infirmity, we grow to help the poore; assisting them so as we faine would be assisted,

if we were pressed by the same necessity. And that, not only in sleight things, (as in some tender plant) but in the assistance of solid & strong defence; as a tree that brings forth fruit. That is, by taking him that suffereth wrong, out of the clauwes of the mighty; and by giuing him the shelter of his protection, by the powerfull hand of iust iudgment.

*Of a soule in state of grace, proceeding towards perfection; and of seuerall gifts of the holy Ghost.*

## CHAP. XVIII.

**Y**E A so O Lord, yea so; let it spring forth, as thou beginnest to giue alacrity, and strength; *Let truth spring out of the Earth, and iustice locke downe from heauen, and let lights be made in the firmament. Let vs breake our bread to the hungry; and let vs bring the needy into our houses. Let vs cloath the naked; and let vs not despise such as are of our owne race.* Which fruits, being borne out of the *Earth*, do thou first se that they are good; and then let this temporary light of ours breake out; and so, arriuing to the word of that supernall life, let vs worke out of this inferiour growth of *action*, into the deliciousnes of *contemplation*; and let vs appeare, like so many *lights of the world*, ad-



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hering to the *firmament* of the *Scripture*, For there dost thou so proceed with vs, that we are enabled by thee, to distinguish betweene *intelligible*, and *sensible creatures*, as betweene the *day*, and the *night*; or between *soules*, whereof some, are giuen to *intellectuall things*, and some other, to *sensible*. So that now, not only in thy secret tribunall (as before, when thou hadst not made the *firmament*) thou doest diuide between *light*, and *darknes*; but thy *spirituall Children*, being placed, & ranked in the same *firmament* (now that thy *grace*, is manifested through the world) may shyne vpon the *earth*; and diuide the *day* from the *night*; and declare the *tymes*. For the *old things* are past, and now, behold, all is new.

And because now, our *saluation* is neerer, then when we first beleued; and because the *night* is past, and the *day* draweth on; and because thou shalt blesse the circle of thy yeare, sending labourers into thy *haruest* (in the sowing whereof, others haue taken paines; and yet others shall be ordayned for a future tyme of seed, the *haruest* whereof shall be in the end) so dost thou giue life to them that seeke, and thou doest blesse the yeares of the iust. But thou art still the same; and in thy yeares, which do not faile; thou preparest a beginning, for the yeares that passe. For thou, in thy eternall counsaile,

counsaile, doth powre celestiaall graces vpon the earth, in the proper tyme; For to one, is giuen by thy spirit, the speech of Wisdome, as the greater light, for their vse, who are delighted in the cleere light of truth, as in the beginning of the day To another, the spirit of knowledge, as the lesser light; according to the same spirit. To another, Faith; To another, the working of miracles; To another, the discerning of Spirits; to another, the diuersity of tongues; & al these are as *stars*. For all these, doth one, and the same spirit worke; disposing of things to euery one, as it will; and making these *stars*, appeare manifestly, for the profit of the world.

But the speech of knowledge wherein all those mysteries are contained, which by the tymes are varied, like the *moone*; and the other communication of gifts, which afterward were reckned vp, as *stars*; how much do they differ, from that candour of Wisdome, which the day aforesaid doth enioy, as at the entry of the *night*. For these things are necessary for them, to whome that most prudent seruant of thine (who speaketh also wisdome, amongst them that are perfect) was not able to speake, as if they were spirituall, but as to carnall persons. But let not this man of sense) being yet a little one in Christ, and a sucker of milke, till such tyme as he

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may be made strong inough, to take solide food; and till he be able to fasten the point of his eye, vpon the sight of the sunne ) haue his *night* wholly dark; but let him be glad of the *light*, of the *moone*, and *stars*. These things dost thou discourse with vs, O thou our most wise God, in the *firmament*, thy booke; that so we may discerne of all these thinges, by an admirable contemplation; although as yet, we do it, but in *signes*, and in *symes*, and in *dayes*, and in *yeares* and they must serue themselues thereof.

*He exhorteth all Christians to vertue, and Priests to perfection.*

### CHAP. XIX.

**B**UT first be washed, and be you cleane; away with wickednes from your harts, & from the sight of mine eyes, that the earth may appeare dry. Learne to do good; yeald iustice, and iudgment, to the orphane & widow; that the earth may bring forth grasse to she people; and the trees may giue fruit; and then come, and let vs discourse. Our Lord commandeth, that two lights be made in the *firmament* of heauen; & that they must shine, ouer the Earth. That rich man, did inquire of our good Maister, what he was to do, that he might inherite eternall life. Let our good Maister tell him, whome the other con-

ceased, to be man, & no more. But he is good, because he is God; and let him tell him that if he will haue life, he must keepe the commandments. Let him put away the bitternes of the water, of iniquity; Let him not kill, nor commit uncleanes, nor steale, nor beare false witnesse, that the earth may appeare drye; and budd forth, the honour of Father, and Mother, & the loue of the neighbour. All these thinges (sayth the other) I haue done.

Whence therefore commeth, such store of thornes, if the Earth be fruitfull? Go, & roote vp those sprouting vnderwoods of couetousnes; sell, what thou dost possesse. Do thou abound with corne, by giuing almes to the poore; and thou shalt haue treasure, in heauen; and follow our Lord, if thou wilt be perfect, being associated to them amongst, whome he speaketh wisdom; he who knoweth, what he is to distribute, to the Day, and what to the Night; and so thou mayst also come to know it; and that lights in the firmament, may be also made to thee. Which will neuer be, vnlesse thy hart be there; nor will that be, vnlesse thy treasure be there; as thou hast heard the good Maister say. But the barren earth was made sadd, by this word of Counsaile, and the thorns, did choake the word.

But you, O you elected people, you the

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*weake thinges of the world ; who haue forsaken all , that you might follow our Lord ; goe you after him , and do you confound the things that are strong. Goe after him , O you faire feet ; and shyne you in the firmament ; that the haauens may declare his glory ; you being interposed betweene the light of such as are perfect ( but yet not so , as the Angells are ) and the darkenes of the little ones , who yet are not to be despised. Shyne you , ouer the whole earth , and let the day ( made bright by the Sun ) powre forth to the day , a word of Wisdom ; and let the night ( which shineth by the Moone ) declare to the night , a word of science. The moone , and the stars , doe shine by night , and the night cannot obscure them ; because they illuminate it , according to the disposition which it hath.*

For behold , as by the very commandment of God ( who sayd , *Let lights be made , in the firmament of Heauen* ) there was suddainly made a noyse from Heauen , as if it had beene the blast , of some vehement wind ; and clouen tongues , as a fire , were seen ; whereof , one did sit vpon euery one , and they were made lights in the firmament of Heauen , hauing the word of life. Flye euery where about , O you holy Lights , O you beautifull. Lights , for you are the light , of the world ; and that , not placed under a bushell. He , to whom

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you did adhere is exalted ; and he hath exalted you ; Fly abroad , *and be knowne to all Nations.*

*An allegoricall signification of spirituall things , which are figured by corporeall.*

### CHAP. XX.

**L**ET the Sea also conceaue , & bring forth your workes ; and let the waters produce those creeping living creatures. For by a separation , of that which is precious , from that which is base , you are made the mouth of God ; by which he might say , *Let the waters produce (not a living soule , as the earth produceth ) but the creeping living thinges ; and the winged creatures , which flye over the Earth.*

For thy Sacraments , O God , did creep by the ministry of the Saints , amongst the middest of the waues , of the temptations of this world ; for the endewing of Nations , with the knowledge of thy name , by Baptisme. And amongst them , wonderfull thinges were wrought ; like huge whales : and the voyces of thy Messengers , did flutter over the Earth , neere the firmament of thy booke ; putting that before them , for their greater authority , vnder which they might flye , wheresoeuer they went. For there is no songue , nor language spoken , where their



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*voyses haue not beene heard; since the sound thereof, hath gone into all the Earth; and their wordes, into all the corners of the world; because thou, O Lord, hast multiplied these things, by blessing them.*

Is it not true which I say? Or do I mingle, and confound, & not distinguish the bright knowledge of these things, in the *firmament* of the *heauen*, from the corporeall workes, vnder that *firmament of heauen*, in the wauiing sea? For of those things wherof the notice is solid, and determined, without the increases, of generation (such, as the *light of Wisedome*, and *knowledge* are) of the same things, the corporeall operations, are seuerall, and in great number. And so, one thing growing out of another, it is multiplied, in thy benediction, O God; who hast given that comfort, and ease, to the fastidiousnes of these mortall senses of ours; that the thing, which in it selfe is one, & the same, in the knowledge of the mind, may be figured many wayes, by the motions of the body; and it may be sayd, *that the waters haue produced these things.* But in thy word (that is in thy *Ghospell*) the necessities, or miseries of those races of people, which were *alienated* from the *eternity* of thy *Truth*, haue produced them. Because, the very *Waters*, did cast vp these things; the

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bitter wallowishnes whereof, was the occasion, why these *Sacraments*, came towards vs, in thy word.

*And all things are faire by thy making them; but behold, thou art unspeakably more faire, who didst make them all.* From whence, if Adam had not fallen; this saltnes of the sea, would not haue flowed from his loynes; *This mankind, which is so profoundly searching, so tempestuously swelling, and so inconstantly floating.* And then there would haue bin no need, that those dispensers of thine, should haue wrought *mysticall workes*, and vttered *mysticall words*, in many waters; after a *corporeall, & sensible* manner. For so haue the *creeping and flying things*, occurred to me now; That men, being imbued, and admitted to these *Sacraments*, (which haue somewhat of the corporeal in them) would not be able to profit by them, vnlesse the soule should be quickned *spiritually* in another degree; & after the beginning of the word, it should tend, towards a consummation.

*The Operation of Gods grace, and the end of the Gospell of Christ.*

### CHAP. XXI.

**A**Nd thus, in thy Word, not the profundity of the sea; but the earth (when

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once it is scuered from the bitternes of the waters) doth cast vp, *not the reptiles, or volatiles of liuing soules, but a liuing soule it selfe.* For now, it hath no need of baptisme, as the pagans haue; & as it had need, when yet, it was couered by the waters. For there is no entring otherwise, into the Kingdome of heauen, since the tyme, that thou madest that ordinance. Nor is there any neede of the wonder of miracles, whereby faith may be engendred. For it is now, no more, that *unlesse he see signes and wonders, he will not beleue;* since the faithfull Earth, is now distinguished from the sea waters, which were made bitter by infidelity; and so also *the gift of tongues is a signe, not for bel-euers, but unbeleeuers.* Neither hath the earth, which thou hast founded vpon the waters; any neede of that *volatile kind,* which the waters, did (in vertue of thy word) produce. Send thou thy Word, into them, by thy messengers. For we recount their workes, but thou art he who workest in them; that they may *work a soule into life.*

The earth is sayd to produce it, because the earth, is a kind of cause, that these things may be wrought in it; as the sea was the cause, that the reptile liuing creatures, and the volatiles also, should moue, vnder the Firmament of heauen; which the earth doth

now need no more, although it feed on the *fish*, which was taken vp out of the bottome, vpon that *table*, which thou hast prepared, in the sight of the *beleeuers*. For therefore it is taken vp out of the *sea*, that it may feed the *land*; & that kind of *fowle*, is of a *sea broode*; but yet it is multiplied vpon the *land*. For the infidelity of men, was the occasion of the first words, that were vttered by such as published the *Ghospell*. Yea, & by them are the faithful also, exhorted, & blessed daily, many wayes. But now, a *liuing soule*, tooke his beginning from *earth*; for it is only profitable to the *faithfull*, to containe themselves from the loue of this world, that the soule may liue to thee, which was dead, by liuing in delights. In delights o Lord, which bring death; for it is thou, who art the vital delights, of a pure hart.

Therefore now, let thy seruants worke on *earth*; not as they did in those waters of infidelity; who spake then, and did announce, by miracles, mysteries, & mysticall words; where ignorance (the mother of admiration) might be attentue, in the reuerence that it carryed, to hidden wonders. For such is the entrance which is made into *faith*, by the *Sonnes of Adam*, who forgot thee, when they hid themselves, from thy face, and so became an *Abyss*. But now let

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them worke, as vpon the *dry land*; being seuered from the gulfes of the *Abyffe*, & let them be a patterne to the faithfull, by liuing before them, & stirring them vp to imitation. For so are men to heare, as not only to heare, but to do also. Seeke our Lord, and your soule shall liue, that the earth may produce a liuing soule. Do not conforme your selues to this world, but conteine your selues from it, and by auoyding it, your soule shall liue, which by desiring it, shall dye. Containe your selues, from the vast wildnes of pryde; from the fluggish pleasure of lust; and from the false name of knowledge; that your affections, may be as milde creatures; & tamed cattle; & innocent serpents. For these (in the way of *Allegory*) are the motions of our mind; and these are the puffing vp of pride; the delight of lust; and the poison of curiosity; which are the affections of a dead soule. For it doth not so dye, as to want all motion; because it dyes, by only departing from the fountaine of life, & so it is taken vp, by this transitory world, and conformed to it. But thy word, O God, is a fountaine of eternall life, and it passeth not away; and therefore, in vertue of thy word, it is, that such a departure as that, is suspended and stayd, whilst it is sayd to vs, Do not conforme your selues, to this World; that so the

*earth may produce a liuing soule, in the fountaine of life; In thy word, I say, deliuered by the Euangelists, producing a chaste soule, by the imitation of such as imitate thy Christ. This is therefore to liue, according to kind; because the emulation of a man, aspires to be like his friend. Be you, sayth he, as I am, because I am become like you. So in this liuing soule, there shalbe good beasts, proceeding meekly. For thou hast commanded this, by saying, performe thy actions with meeknes, and thou shalt be loued by all.*

*And good cattle, will neither be ouerabounding if they eate, nor yet penurious if they eate not. And good serpents, will not be pernicious to hurt, but only cautelous to auoyd; and will only make such a discovery vpon these temporall things, as may suffice; that by those things which are made, Eternity may grow to be vnderstood. For these beasts, serue reason, when they are good; and are restrayned, from proceeding, after a pestiferous manner.*

*Gods grace, is only able to bring a man, out of sinne.*

## CHAP. XXII.

**F**O**R** behold, O Lord, our God, and our Creatour; when our affections shalbe



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tyed vp, from the loue of the world, (wher-  
by we dyed through an ill life) and the soule  
shall beginne to liue well, and that word  
of thine shall be fulfilled, which thou  
speakest by thy *Apostle*, *Do not conforme your  
selues to this world*; & that other also doth  
follow, which instantly thou didst add, &  
didst say, *But be reformed, in the newnes of  
your mind*; This is not to liue according to  
kind, as following a mans Neighbour, that  
goeth before; or as liuing by the authority  
of a better man then himselfe. For thou didst  
not say in this case, *Let vs make man accor-  
ding to kind*; but, *Let vs make man according  
to our owne image and likenes*, that so we  
may try what thy will is. For to this purpose,  
that dispensour of thy mysteries (begettng  
children by the Gospell) least he should  
euer find them little ones, whome he were  
to cherish like a nurse, and to feed with  
milke) bids them, *Be reformed, in the newnes  
of their mind, for the prouing the will of God,  
which is good, and well pleasing, and perfect*.  
Therefore thou doest not say, *Let man be  
made*; but, *Let vs make man*. Nor doest thou  
say, *according to kind*; but, *according to our  
image and likenes*. For, being renewed in his  
mind, and beholding thy truth, which is  
vnderstood; he needs not the direction of a  
man, that *to he may imitate his kinde*, but

by thy direction, and instruction, he proo-  
ueth what thy will is; and, *that it is good,*  
*and well-pleasing, and perfect*; and thou  
teachest him, who now is enabled, to see  
the Trinity of the *Vnity*; & the *Vnity* of the  
Trinity. Therefore it is sayd, in the *plurall*  
*number*, *Let vs make man*; but yet it is thus  
inferred, in the *singular*, *And God did make*  
*man*. It is sayd, in the *plurall*, *After our*  
*image*; but yet it is againe inferred, in the  
*singular*, *After the image of God*. So is man  
renewed, to the knowledge of God according  
to his image that created him, and the *spiri-*  
*tuall man*, iudgeth of all thinges (that is, of  
all such as are to be iudged of) *but he is not*  
*to be iudged*, by any.

What is meant by this text of Scripture,  
The spirituall Man iudgeth of  
all thinges.

## CHAP. XXIII.

**B**Y his iudging of all thinges, this is  
meant, That he hath power ouer the  
*fishes of the sea, and the byrds of the ayre; &*  
*ouer all cattle, & wild beasts, & all earth, &*  
*all that creepeth vpon the Earth*. This he  
doth, by the vnderstanding of his mind,  
wherby he perceaueth, what thinges are of  
the spirit of God; for otherwise, a man placed  
in honour hath not understood, but is com-

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*pared to the unreasonable beasts; and is made like to them.*

Therefore in thy Church, O our God ( according to the grace which thou hast giuen it ) because we are the work of thy hands , which is created to good workes ) not only they , who spiritually preside , but they also who are spiritually subiect to them that gouerne , ( for in this sense, thou hast made mankind , male , and female , in the account of thy *spirituall grace* , ) whereas there is no male , and femall , according to the sexe of the body ; because it is neither to be *Iew* , nor *Greeke* , nor *freeman* , nor *slawe* .

Therefore *spirituall persons* , whether they preside , or obey , do *spiritually* iudge ; but not of those *spirituall lights* , which shyne in the *firmament* ; For it belongs not to them , to iudge of an authority so sublime ; nor of that *booke* of thine , if somewhat there shyne not faire vpon them ; For we must submit our vnderstanding , to it ; and we are certaine , that those things which are shut vp from our sight , are yet truly and rightly sayd. For so a man , ( though *he be spirituall* , and renewed towards the knowledge of God , according to his image who created him ) is yet still to be a *worker* of the law , and not a *iudge* ; Neither can he take vpon him , to iudge of that distinction , of those *spirituall* ,

from carnal men, who are only knowne to thy eyes, O our God; and who haue not so appeared to ours, as that we may know them by their fruites. But thou, O Lord, dost know them; and hast diuided them; and secretly called them, *before the firmaments was made*. Neyther yet can a man, vnder the title of being *spirituall*, iudge of the vnquiet people of this World; for how can he tel how to iudge of them that are without; and which of them is afterward to come from thence, to the sweetnes of thy grace; and who shall be to remaine, in the perpetuall bitternes of impiety.

So that the man, *whome thou hast made after thyn owne image*, hath not receaued the authority, or power of the lights of *heauen*, nor yet of that *hidden heauen*, nor yet of the *day and night*, which thou didst call before the constitution of *heauen*; nor yet of the *congregation of waters*, which is the sea. But he hath receaued power, ouer the *fishes of the sea*, and the *birds of the ayre*; and ouer al *cattell*; and all *earth*; and *creeping things that creep vpon the earth*. He iudgeth, and approueth that which is right; but he disproueth that which he findeth otherwise; whether it be, in that solemnity of the Sacraments, wherby they are first admitted; whome thy mercy, seeketh out in the *middest*

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*of many waters* ; Or in that , where the fish ,  
is exhibited ; which ( being fetched out of  
the deepes ) the *pious earth* doth eate ; or els  
in the *signes of wordes* , and *sounds* , which  
are subiect to the authority of thy *Booke* ; as  
flying vnder the *firmaments* , by *interpreting* ,  
*expounding* , *dictating* , *disputing* ,  *blessing* &  
*calling* vpon thee , with their mouth , the  
*signes* thereof breaking out , & sounding , that  
the people may answere , Amen.

For the pronouncing of all which corpo-  
reall voyces , the occasion growes from the  
*Abyffe* of the *World* , and the blindnes of  
flesh and bloud , which by only being  
thought of , cannot be perceaued , vnles  
withall , they also worke vpon the senses .  
And so , although the *birds* , that fly aboue  
the *earth* , be multiplyed on *earth* , yet they  
deriue their first beginning from the *sea* .

The *spirituall* man , doth also *iudge* , ( by  
way of approving that which he finds well  
done , and disallowing that which he finds  
amisse ) in the actions , and life , of the *faith-  
full* , and in almes ; as in the fruitfull *earth* ;  
and of the soule that liues by hauing tamed  
her affections in *chastity* , and watches , and  
pious thoughts ; and of such thinges as are  
preceptible by sense . For of those thinges he  
is now sayd to iudge , which he hath autho-  
rity to correct .

*Certaine considerations upon these wordes of  
God, Increase and multiply; which he  
vnderstandeth Allegorically, and  
the reason why he doth so.*

## CHAP. XXIII.

**B**UT what is this, and what kind of  
mystery is this? Behold thou doest blesse  
men, O Lord that they may increase and  
multiply, and fill the earth. Dost thou insi-  
nuate nothing heere, concerning vs, that  
by it we may vnderstand somewhat? Why  
didst thou not blesse the light, which thou  
hadst called day, nor the firmament of the  
heauen; nor the lamps of Sun and Moone,  
nor stars, nor sea, nor earth? I should say,  
O God, that to vs, whome thou didst create  
after thyn own image, I should say, that  
thou wert disposed, to impart this bene-  
diction to man, vnles, after the same man-  
ner, thou hadst blessed the fishes that they  
might increase, and multiply, and fill the  
waters of the sea; and that the birds of the  
ayre, should multiply vpon the earth. I should  
also say, that this benediction did belong to  
that kind of things, which is propagated  
by generation betweene themselves; if I  
did not also find it, amongst the bushes, &  
plants, and the beasts of the earth. But now  
it is not sayd, either to plants, or trees, or



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*beasts*, or *serpents*, increase and multiply; whereas yet all these, do increase by generation, and continue their kind.

What shall I therefore say, O thou *truth*, who art my *light*. Shall I say, that it was idly, that it was sayd in vayne? Not so, O father of piety. Far be it from thy seruant, to speake such a word. And though I vnderstand not what is signified by this manner of speach, let such as are better (that is of more vnderstanding) then I, serue themselves thereof; euery one as thou, O my God, hast enabled him to vnderstand. But yet, let my *confession* also, be pleasing in thy sight; because I confesse, O Lord, that I beleeue thee, not to haue spoken so in vayne; neither wil I conceale that which by occasion of the reading of it, hath occurred to me.

For it is true, that I see not what should hinder me, from vnderstanding thus the figuratiue words of thy bookes. For I know, that to be manifoldly signified, by meanes of the *body*, which is vnderstood one way, by the *mind*; and that, to be manifoldly vnderstood by the *mind* sometymes, which is but one way signified by the *body*. Behold, how the single loue of God, and of our neighbour, is corporeally declared, by manifold *mysteries*, and innumerable *tongues*; and in

every tongue by innumerable manners of speech; and so doth *this offspring of the sea increase, and multiply*. Obserue againe, whosoeuer thou be that readeest this; behold how the Scripture doth deliuer, and sound out, by the voyce, one only way, *In the beginning God made heauen & earth*; is not this manifoldly vnderstood, and not by any fallacy of errour, but by the varietyes of true sense, which is gathered thence; and so doth *this offspring of men, increase, and multiply*.

If therefore we consider, the very natures of things, not *allegorically* but *properly*; this word agrees to all things which are begotten of seed, *increase, & multiply*. But if we will consider them *figuratiuely* (which I rather thinke that the Scripture meant (and which did not in vaine, apply this blessing, to the only offspring, or brood, of watery creatures, & of men) we do indeed find multitudes, both among the *spirituall*, & *corporeall creatures*, as if it were in *heauen*, and on *earth*; and amongst *soules*, both iust, & wicked, as in *light* and *darknesse*; & amongst holy authors, by whome the law hath byn ministred, as it were, in the *firmament*, which is settled *betweene water and water*; and in the society, of those brakish kind of people, as it were in the *sea*, and in

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the affections of *pious soules*, as on *dry-land*, and in the workes of *mercy*, according to this life; as in *seminal hearbes*, and *fructifying trees*; and in *spirituall blessings*, which are manifested for the good of the world, as in the *lights of heaven*; and in *desires* carryed towards *temperance*, as in a *living soule*; In all these things, we meete with multitudes, abundance, and increase. But that so, it do *increase and be multiplied*; as that one thing, may be expressed, and vnderstood many wayes; and that one of those expressions, should many wayes also be vnderstood; this we find not, but either in *words*, which are *corporally-uttered*; or in *things*, which are *intelligibly deuised*. These *signes*, or *words* which are *corporally vtered*, we vnderstand to be the *generations of waters*, for the necessary reason, of the profoundnes of mens carnall thoughts; and *things intelligibly deuised*, we take to be those *humane generations*, for the reason of their being so fruitfull. And therefore we belecue, that to both these *kinds*, it was sayd by thee O Lord, *Increase, and multiply*. For in this benediction, I conceaue that there is a power, and a faculty granted to vs by thee; both to expresse diuers wayes, that which we vnderstand but by one; and to vnderstand many wayes, that which also we read to be vte-

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red by only one; and that, but obscurely So  
are the *Waters* of the *sea* filled, which are  
not moued, but by *seuerall significations*;  
and so also, is the *earth* filled by *humane of-*  
*spring*, whose *being dry*, appeareth by good  
desires; and reason hath dominion ouer it.

*He sheweth, the ioy, that a Ghostly Father  
taketh, in the progresse, of his  
spirituall Children.*

## CHAP. XXV.

**I**Will allso deliuer, O Lord, my God, what  
it is, whereof the following Scripture  
doth aduise me. I wil say what I thinke, wi-  
thout feare. For, by thy *grace*, I will say that  
truly, which, out of those words, thou  
wouldst haue me say. Nor do I belecue, whe  
I speak *truth*, that I do it by the inspiration  
of any other then of thee; for euery man is  
a lyer And therfore he that speaketh a *lye*,  
speaketh of his owne, but to speake *true*, I  
must speake of thine. Behold, thou hast giuen  
vs, for food, al the growth of *seed*; both  
the *seed* which is sowed vpon al the *earth*;  
and euery tree which hath in it, the fruite  
of *seed*, to be sowed. Nor hast thou only  
giuen it vnto vs, but to all the *byrdes* of the  
*ayre*, and *beasts* of the *field*, and *creeping crea-*  
*tures*; only to *fishes*, and the *huge whales*,  
thou hast not giuen it.

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For we haue sayd already, that *the workes of mercy*, ( which are exhibited, out of a fruitfull earth, towards the necessities of this life ) are signified, and allegorically figured, by the fruites of the Earth. Such earth as this, was that good Onesiphorus, vpon whose house thou didst shew mercy, who did often refresh, & releue, thy Paul, and was not ashamed of him, when he was in chaines. This also did, ( and with such a crop did fructifie ) those other brethren of Macedonia, who supplied his necessities. But how did he grieue, for certaine trees, which did not yeald him, that due, and deserued fruite, when he sayth, *In the first need, that I had of defence, no man came neere me, but all men left me; I pray, that it may not be imputed to them.* For these things are due to them, who minister true doctrine, by the comprehension which they haue of diuine mysteries; & so they are due to them, as to men. But they are also due to them, as to liuing soules, by their giuing themselves, as patternes of imitation, in all continency. So also are they due to them, as to birds of the ayre; for their benedictions, which are multiplied vpon the earth, because their sound is gone ouer all the Earth.

*He prosecuteth the same discourse, exemplified  
in the person of S. Paul.*

## CHAP. XXVI.

**T**HEY are fed, by this food, who delight in it; but they delight not in it, whose God is there belly. Neither yet, in them that yeild these things, are the things themselves which they yeild, to be accounted fruits; but the mind wherewith they yeild them, is the fruite. But I will see what it is, that he was delighted in, who served God, and not his belly. I see it, and I do much congratulate with him, for it. He receaued it, from the *Philippians*, who sent it by *Ephroditus*; but yet still I know, what it is, of which he was glad. Now of what was he glad, but of that, whereupon he fedd? For speaking of it (& that truly), he sayd; *I do mightily reioyce in our Lord, that, now at last, you are sprowted out againe, to take care of me, as once before you did, but you then grew weary.*

They were before bladeſt, with a lingering kind of vntowardnes; & were euen, as it were, withered, from this fruite of a good worke; and now he reioyceth, in respect of them (not of himselfe) because they relieued his necessities; and therefore he sayth afterward, *I ſpeake not this, becauſe any thing*



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*is wanting to me. For I haue learned, to hold that which I haue for sufficient; I know how to want and how to abound; I am made and armed for all, and in all; both to be full, and to be hungry; to be in abundance, and to suffer penury. I can do all thinges, in him that comforteth me.*

Of what then is it, that thou art glad, O thou great Paul? of what is it that thou art glad? Vpon what is it that thou feedest, O thou man, renewed in the knowledge of God, according to the image of him that created thee; who art, a liuing soule of so great continency; and a tongue that flies highly, & nimble in speaking mysterious things. To such liuing creatures as these, this food is due. What is it, that doth feed thee? Ioy. Let vs then heare what followes; But yet, sayth he, you haue done well in communicating with my tribulation. Of this, is he glad; vpon this doth he feed; That they were beneficiall to him; not that his difficulty was diminished, who sayth to thee, In tribulation thou hast enlarged me; because he knew both to abound, and to suffer penury in thee, who doest comfort him. For you also, O Philippians, do know, sayth he, that when I departed out of Macedonia, in the beginning of my preaching the Gospell, there was no Church which did communicate with me, in the way  
of

of giuing, or taking any thing, but you alone; for you sent to me, to Thessalonica, once, and yet againe; for the reliefe of my necessities.

And now he reioyceth, that they were returned to do these good workes; & he is glad, that they begin to sprowt forth, as a field might do, that were growing greene againe. But is he glad of it for his one sake? because, he sayth, that they sent to him for his owne vse? Is he glad for that? Not for that. But how know we this? Because he goeth on, saying thus, *Not that I seeke the gift, but the fruit.* Of thee, O my God, haue I learnt, to put a differēce, betweene the gift, and the fruite. The gift is the thing it selfe, which he giueth, that doth imparte those necessities; as money, meate, drinke, cloths, lodging, assistance; but the fruite is the good, and the right will of the giuer. For the good Maister, did not only say, *he that shall receaue a prophet*; but he added, *in my name*; Nor doth he only say, *he that shal receaue a iust man*; but he addeth, *in the name of a iust man*; and so the former shall receaue the reward of a Prophet, and this other, of a iust man. Nor doth he only say; *he that shall giue a cup of cold water, to one of my little ones*; but he addeth, *in the name of a disciple*; and then he concludeth thus, *Amen, I say vnto*

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you, that he shall not loose his reward. The gift, is, to receaue a prophet; to receaue a iust man; to bestow a cuppe of cold water, vpon a disciple; but the fruite, is, to do this, in the name of a Prophet; in the name of a iust man; and in the name of a disciple. Elias, was fedd with the fruite by the widdow, who knew that she fed a man of God; and that she fed him, because he was such; but by the crowe, he was fed with the gift. Nor so was the interiour Elias fed, but the exteriour only; who (though he were so great a man) might yet haue perished, for want of such food as that.

How God prouideth some of his children of temporal things, by meanes of his seruants.

### CHAP. XXVII.

**I**WILL therefore say O Lord, that which in thy sight is true. When ignorant men, and Infidells (for the initiating, & gayning of whome, those first Sacraments, and the mightines of miracles are necessary) and which we haue thought to be signified, by the name of fishes & whales) do cherish, and interteyne those Children of thine, as persons who are corporally to be comforted, & assisted, in something, wherof this present life hath need (though at that tyme,

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they are ignorant, both why they do it, & for what it serues) yet neither do they, *feed* these; nor are these, *fed* by those. Because neither the former, do these thinges with a right and holy intention; nor are these others, glad of their *gift*, since yet, they do not see the fruite. For vpon that, is the mind *fedde*, of which it is *glad*. And therefore do not the *fishes* and *whales* feed vpon any meat; but such as is brought froth, by *earth*, which now is diuided, and disseuered, from the bitternes of *sea waters*.

*All the workes of God, are good.*

## CHAP. XXVIII.

**A**ND thou, O God, didst see all things which thou hadst made; and behold they were very good; for euen we haue seene them, and behold they are all very good. In all the kinds of thy works (when thou hadst sayd that they should be made, & they were so) thou sawest this, and that, and that it was good. I haue sayd, that it is written seauen tymes, that thou sawest, that what thou hadst made was good; and this is the eighth; because thou sawest all thinges, that thou hadst made; and behold they were not only good, but very good, as being al togeather. For seuerally, they al were good, but all, togeather were good, and very good. In this

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manner, are *bodies*, sayd to be *faire*, for a *body* is much *fairer*, which consisteth of *all the members*, then *any one* of them alone can be *faire*; by the well ordered society whereof, the *whole* groweth to be complete; though euen *seuerally* taken, the parts themselves be also *faire*.

God sayth the same, with his holy Scripture, howsoever, to weake Man, they may seeme to say things different, from one another.

### CHAP. XXIX.

**A**N D I marked, that I might find, whether it were *seauen or eight tymes*, that thou sawest thy workes, when they pleased thee. And in that sight of thee, I found no tymes at all, wherby I might vnderstand, that thou sawest so often, what thou hadst made. And I sayd, *Is not this thy Scripture, true O Lord, since thou art true and truth it self, who didst utter it? why then, doest thou say to me, that in thy seeing, there are no tymes; and yet behold, thy Scripture tells me that euery day thou sawest, what thou hadst made, and that they were good; and when I counted the tymes, I found how many they were; To these thinges by way of answer thou tellest me, that thou art my God. And thou saydst with a strong voyce, in the care*

# THE XIII. BOOKE. 603

of the inward man of thy seruant, breaking through my deafnes; and crying out; O man, I tell thee, that what my Scripture sayth I say; and yet that, speaketh in tyme; but my eternall Word is not subiect to the course of tyme; for it is as eternall as my selfe. So do I see those thinges, which you men, see by my spirit; and so do I say those thinges, which by my spirit you say. And so, whilest you see them temporally, I do not see them temporally; as when you say those things temporally, I do not temporally say them.

*They are mad men who deny Gods creating of all thinges, out of nothing.*

## CHAP. XXX.

**A**N D I haue heard thee, O Lord my God; & I haue licked vp, a drop of sweetnes out of thy Truth; & I haue vnderstood, that there are certaine persons, to whome thy workes are displeasing. And they say, that thou madest many of them, being constrained by necessity; as the building of the heauens, and the order of the stars; and that, euen these thinges, thou didst not make of thy selfe; but that they were els where, and by other meanes created; and that thou didst draw them together, and compile, and frame them; when first hauing ouercome thine enemies, thou mightest erect these walls of the



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world; that so they being depressed by this building, they might no more be able to rebell against thee.

Others there be that say, That thou didst neither make, nor at all frame all flesh; nor yet those so extremely little living creatures; or whatsoeuer is rooted in the earth; but that there was another hostile power, or nature, not made by thee, but contrary to thee; which, in these inferiour parts of the world, did beget and frame these things. They are mad men that say such things as these, for they do not by thy spirit, either see thy works, or know thee in them.

When men speake, and know, and see any thing, that is true; it is by the Spirit of God.

CHAP. XXXI.

**B**V T when some, by thy spirit, do see those things, thou seest them in those men; therefore when they see that they are good, thou allso seest that they are good, and to all things, which are pleasing to men for thee; it is thou, who givest pleasure; and those thinges, which, by thy spirit, are pleasing to vs, do please thee in vs. What man doth know what is in man, but the spirit of man, that is in him; & so those things that are of God, none doth know but the

## THE XIII. BOOKE. 605

*spirit of God. But we (sayth the Apostle) have not receaved the spirit of this world, but the spirit which is of God, that we may know what thinges have been giuen vs, by God. And I am still put in mind to say, Without doubt no man knoweth, what is of God, but the spirit of God.*

But how then, do euen we know, what thinges are giuen vs by God? It is answered me thus. The things that we know by his spirit, none knoweth them so, as they are giuen; but the only *spirit of God*. For as it is rightly sayd, to them that were to *speake*, in the *spirit of God*, *That it was not they that should speake*; so is it rightly sayd, to them, that *know* things in the *spirit of God*, *It is not you, that know them*; and therefore it is also rightly sayd to them, that *see* in that *spirit of God*, *It is not you that see*; so thes whatsoeuer they *see*, in the *spirit of God*, to be *good*, not they, but God doth see, that so it is.

It is one thing therefore, for a man to thinke that to be *euill*, which is *good*, as those former did; and another thing it is, to *see a thing to be good, because it is so*; As some creature of thine, may be pleasing to many, because it is good; & yet thou, not be pleasing therein to them; because they had rather enioy it, then thee. And yet another

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thing it is, when a man *seeth* any thing to be good, that God shold see, that it is good in him. Namely, that God may be *loued* in that thing, which he hath made: For he could not be *loued*, but by the *holy Ghost* which he gaue; *because the charity of God, is diffused in our hearts, by the holy Ghost, which is giuen to vs; and whereby, we see that to be good, which can be sayd to be at all; For, of him it is; who is not after an ordinary manner, but who is, that which he is.*

*A recapitulation of the workes of God.*

### CHAP. XXXII.

**T**HANKES be giuen to thee, O Lord. We see the *heauen* & the *earth*; whether we will take it, to be the *superiour* and the *inferiour*; or else the *spirituall* and the *corporeall creature*; and in the disposition of these parts, we see, of what the *whole bulke* of the *world*, or the *whole creature* of God, without exception doth consist. We see *light* made, and diuided from *darkenesse*; we see the *firmament* of *heauen*; whether we will meane, this *prime body* of the *world*, which is seated between those *waters* which are *spirituall* and *superiour*, & these others, which are *corporeall* & *inferiour*; or whether we will meane, this *space* of *ayre* (for that also is called *heauen*) through which the

byrds of the *heauen*, do wander, between those *waters*, which by vapours are caried vp aboue them, and which fall downe by dew, in cleare nights; and these others which being of more weight, goe wauiing through the *earth*.

We see the treasure of *waters*, gathered vp, in those fields of the sea; and we haue heere, the *dry land*, and that, either *simple*, and *naked*; or else *formed*, that so it might be *uisible*, & *composed*. We see also the *matter* of *plants*, & *trees*. We see the *lights* shyne, from aboue, that the *Sunne* serues for the *day*; and that the *moone*, & the *starrs*, comfort the *night*; & that the *tymes*, & *seasons*, are signified, & diuersified by them. We see, on all sides, a kind of *humid nature* which fructifies in *fishes*, *beasts* and byrdes; which by the corpulency of the ayre (bearing vp those byrds in their flight) condense it selfe, by the exhalations of the *waters*.

We see, that the *face* of the *Earth*, is beautified by earthly creatures, and that *man* who is made after thy image & likenes, by that very image, and likenes (that is, by the power of *reason*, and *understanding*) is made superiour to all vnreasonable creatures. And as, in his *soule*, it is one thing, which, by giuing counsaile, doth *gouerne*, and another, which is made subiect, that it may *obey*; ●

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*corporally, there was made a woman, for a man; which (for as much as concerneth the mind, of a reasonable soule) might haue parity of Nature with him; and might be yet made subiect, to the masculine sexe, of the body. Iust so, as the appetite of performing humane actions, is made subiect to a reasonable vnderstanding; that so, discretion, may be engendred between them. These things we see, and being seuerally considered, they are good, & al together, they are very good.*

*The manner and order, how God made the World.*

### CHAP. XXXIII.

**L**ET thy workes prayse thee, that we may loue thee; and let vs loue thee, that thy workes may prayse thee; which haue a *beginning*, and an *end* in *tyme*; a *rysing*, & a *falling*; a *proceeding*, and a *fayling*; a *forme*, and a *priuation*. They haue therefore a succession of a *morning*, and of an *euening*; partly *obscurely*, and partly *clearly*. For they were made of *nothing*, & not of *thee*. Not of any thing, which was not *thyne*; or which had byn before; but of a *matter*, which was *concreated*, that is *created together*; because thou didst then, *create the Infirmitie* also therof, without any interposition of *tyme*.

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For, since the *matter* of *heaven*, and *earth*, is one thing; & the *forme* of *heaven*, & *earth* another; thou madest the *matter* of wholly *nothing*; but thou drewest the *forme* of the *world*, out of *informe Matter*; But thou madest them so, both together; that the *forme* did follow the *matter*, without any interposition of *Tyme*.

*An enumeration of some particulars, which give much light towards the understanding of this 13. Booke. See also*

Cap. 24. and 32.

CHAP. XXXIV.

WE haue also considered, for whose sake thou hast commanded these things to be written, with such order, and disposition as this. And we haue seene, that things seuerally; taken, are good; and altogether, are very good, in thy word, in thy only sonne *heaven* & *earth*; the head & the body of the Church, in thy predestination, before all tymes, whether it be of morning, or evening. But where hast thou begun, to put in execution, after a temporary manner, that which thou didst predestinate in eternity; that so thou shouldest manifest these hidden things; and compose those incompounded things of ours. For our sinnes hang ouer vs, and wee went towards profound darknes from thee. And thy



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good spirit was carried over vs, to succour vs, in due tyme; and thou didst iustify the wicked, and didst distinguish, them from such. And thou didst settle the *authority* of thy booke betweene *superiour persons*, who would be docile by thee; and *inferiours*, who might be subiect to them. And thou hast gathered together, the society of the beleeuers into one agreement; that the *affections* of thy faithfull children might appeare, and their workes of mercy be euident in thy sight: distributing earthly riches to the poore, for the acquiring of such as were heauenly. And from thence, didst thou kindle certaine *lights*, in the *firmament*, those *Saints* of thine, who had the Word of life; and who shined brightly, by thy spirituall gifts; bearing the *sublime authority* before them. And from thence didst thou produce, out of *corporeall matter* (for the embuing of the nations of Infidells) thy *Sacraments*, and visible *miracles*, and the *sound of words*, according to the *firmament* of thy booke; wherby the faithfull also, were to be blessed. And by meanes of wel ordered affections, thou didst *forme the liuing soules* of the faithfull, by the vigour of continency, which so became subiect to thee alone; & thou didst renew it according to thine own image and likenes; without hauing need to

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imitate any humane authority. And thou didst submit the reasonable actions of this life, to the vnderstanding; as a woman, to a man. And thy pleasure was, that (to the providing for thy faithfull, in all the ministeries of this life) the *temporall necessities* of those former, should hereafter be supplied, by the *fruitfull workes*, of the later. All these things we see, and *they are very good*, because thou seest them in vs; thou who hast giuen vs that *spirit*, whereby we may both see them, & loue thee in them.

*He prayes for the peace of Eternity.*

### CHAP. XXXV.

**O** LORD God, giue vs *Peace*, for thou hast giuen vs all that we haue. Giue vs the *peace* of *quietnes*, the *peace* of a *sabboth*; a *peace*, without any *euening*. For all this most beautifull order and disposition of things, which are so *very good*, when their manner of *being* shall be at an end, is to passe away; for in them, was made, both a *morning* & an *Euening*.

*There is no Euening after the seauenth day.*

### CHAP. XXXVI.

**B**UT the *seauenth day*, hath no *Euening*; nor hath it any *setting*, because thou didst sanctify it, to an euerlasting conti-

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nuance. That thy creatures also might then rest, from being made; as thou didst, vpon the seauenth day, hauing made thy creatures which were very good; though euen, whilst thou wert in making them, thou didst rest. Let the voyce of thy *booke*, say this to vs. That we also (after all these workes of thine, which euen therefore *are very good* because thou hast giuen them to vs) may rest also in thee, in that *sabboth*, of eternal life.

*Of eternall Rest in heauen.*

CHAP. XXXVII.

**F**OR then shalt thou *repose* in vs, as now thou dost *worke* in vs. And that *rest*, shall be thine by vs; as now these *works*, are thine by vs. But thou O Lord, dost euer *worke*, and art euer *quiet*; nor dost thou *see* in *Tyme*; nor art thou *moued* in *Tyme* nor dost thou rest in *Tyme*; and yet, dost thou make both *temporary visions*, and *Tyme* themselues; and thou makest also rest in *Tyme*.

*God seeth things created after one manner, & man after another.*

CHAP. XXXVIII.

**W**E therefore see those things which thou hast made, because they *are*; but

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therfore they are, because; thou *seest* them. And we, by *exteriour means*, see that they are; and by a more inward consideration, we come to know that they are *good*; but thou, when thou *sawest*, that they were *made*; euen then, thou *sawest*, that they were to be *so made*. And we, were afterwards inclined to do well, when our hart had once conceaued the *fruit*, of thy *holy spirit*; whereas formerly, we were moued to do ill, forsaking thee. But thou, O God, who art only good, didst neuer cease to benefit vs. And some good workes there are of ours, by thy gift; which yet, are not euerlasting. After them, we hope we shall repose, in that great *sanctification* of thine. But thou art the *good* which needs no *good*; and thou art euer at *rest*, because thou, thy selfe, art, that *rest* of thine. And what *man*, shalbe able to make a *Man*, or what *Angell* shall able to make an *Angell*, or what *Angell* shall be able to make a *man*, vnderstand this? Let vs *aske* it of thee. Let vs *seeke* it of thee; and let vs *knocke* for it, at thee; so shall we *receaue*, so shall we *find*, and so shall it be *opened* to vs. Amen.

FINIS.

